THE CHRISTIAN Manuell, or of the life and maners of true Christians.

A Treatise, wherein is plentifully declared, how needefull it is for the servauntes of God to manifest and declare to the world: their faith by their deedes, their wordes by their workes, and their profession by their conuersation.

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1576.

To the righte worshipfull Sir William Cordell Knight, Maister of the Rolles. Iohn Woolton wisheth prosperus successe in al worldly affaires, and in the life to come, ioy and immortall felicitie.

Amongest those seauen wise *Men of* Greece, *there was one that commẽded to his hearers this Posie,* Follow God: *Which sentence he willed them, to haue continually before their eyes: to the end that they might be stirred vp with an earnest desire, to know, loue, and serue God, who is the last and perfect ende of true wisdome. For whereas there be two principall partes of trew wisdome, after the opinion of Philosophers: the firste, that a man shoulde know himselfe, the second that he should know God, wherein true felicitie is (as it were a marke or goale) proposed and offered vnto vs: the wise man had good cause, and great reason, in that pithie clause: to commende the last and perfect ende, of true wisdome vnto his Schollers and disciples.*

A Philosophicall posy.

Two principall partes of wisedom.

The precept therefore is most commendable & profitable: but when he came to the actiõ and

execution of this immitation: the wise man swarued very much, from that scope & mark which hiself had purposed. He could not by his wisdome attaine to the knowledge of God: neither finde out the right way: neither yet had he any guide, to lede him out of that deep darknes in the which he was more then drowned: wherby it came to passe, that he wandered miserably, somtime on the left hand, and somtime on the right hande from God, whom he willed his disciples to follow. For the wisdome of this world is so weake and infirme: that it cannot bring man vnto the fountaine of goodnes, & felicitie, euen whose fruicion is his righte and perfect blessednes. Which thing is found true both by experience in all worldly wise men, & also by the testemonie of Saint Paule, who speketh out of Gods mouth. I will destroye the wisdome of the wise & will cast away the vnderstanding of the prudēt. Although thē the wise man gaue a good precept, yet no man came to blessednes therby: which thing should haue commen to passe, if hee had bene hable to point out the way vnto his followers. This true wisdome the Churche of God onely hath and knoweth. Whereof the same apostle speaketh after this manner. For after that in the wisdome of God, the world through their wisdome knewe not God, it pleased God through

The Philosophers ignorante in the practise of their precepte.

Esai. 29. 33.

1. Cor. 1.

True wisdome is only in Gods church.

1. Cor. 1.

through folishnesse of preaching, to saue them that beleeue *That is to saye, because that men in the frame and woorkemanship of the world (wherin the singuler wisdom of God is ingraued, and open to the eies of men,) dyd not know God: It pleased God of his free and infinit goodnesse, to deliuer vnto the worlde his wisdome before time vnknowne: euen the gospell of his sonne Jesus Christe, whereby he purposed to saue al beleeuers, that thei might ther by through Grace, atteine to the perfect end of their condicion, whiche by reason of their corrupt nature, through original sinne they could of them selues neuer come vnto: Of this light spake the prophet* Dauid *saying*, In thy light, shal we see light: *and Christe himselfe more plainly*. I am the light of the world, he that followeth me shal not in any wise vvalke in darknesse, but shall haue the light of life. Psa. 36. Iohn, 8.

In which *sentence our sauior Christ calleth his seruants frō the immitation of all others: and vvilleth them, to set him before their eies, as a perfect patterne, and absolute example for them to followe. The ancient writers and best expositors haue vvell obserued that in the holy scripture Christ is proposed and set out as an example & rule to follow two maner of waies. First they teach vs that he is the author & giuer of remission of sins, iustice, life, and eternall sal-*

Christe is a perfecte example for vs to followe in faythe and lyfe.

salvation to all beleeuers. VVhich thing is so proper and peculier vnto him, that no part or porcion therof, may be in any respect imparted vnto others, vvithout manifest sacralege and blasphemie. Secondly, they discribe him as an exquisyte tipe and rule of a godly and christian life framed after Gods moste holy lawe: vvhich as he taught vvith mouth and voice, so did he fulfil the same in his owne life and proposed him selfe as an example to al those that would be accoumpted, and be in deede Christians, whereof we haue a plaine testimonie in the gospell of Saint Iohn, I haue geuen you an example (saith Christ) that you shoulde doe as I haue done vnto you.

Christe an example in our liue.

Iohn. 13.

This our heauenly Maister was much vnlike those whom Saint Paule describeth, to haue a fourme of godlinesse, but denie the power therof, *and againe:* Thou knowest Gods will, and allowest thinges that be excellent, and hast the fourme of knowledge, and of the trueth of the law, thou therfore which teachest another, teachest not thy selfe, and makinge thy boast of the lawe, through breaking of the law dishonorest God. *But Christe saide, and did, taught and followed: to thend that all his schollers might learne to performe in worke, that vvhich they professe in vvord. The Apostles of Christe*

2. Tim. 3. Rom. 2.

also

also the best expositors of their masters will, as they alwaies teache men to beleeue and trust in him being the fountaine and welspringe of iustice and life: so doe they euery where vrge them with earnest exhortations to follow his life and conuersation. Saint Paule sayeth, 1. The. 4
That he hath not caled vs to vnclenenes & filthynes of life, but to holines. Neither 1. Cor. 1.
was he made to beleeuers, wisdom and iustice only, but also sanctification and redemtion. *For as by his wisdom and iustice he hath expelled darknes, naturaly bred in mans breast, and hath kindled the true light of the knowledge of himselfe, and his father, and forgeuing our sinnes, doth adorne vs with his owne iustice wherwith we being couered and clothed please God his Father: euen so doth hee giue vnto vs the holy goste, who doth regenerat and renew our mindes, whereby they doe conceiue holy desires, and affections, which at the laste are plentifull and fruitfull in bringing foorth good woorks. A godly life is alwaies conioyned with a liuely faith, in such sorte that these two cannot be seperate one from another, no more then light can be denided frō the sun, or heat from the burning fire. For Christ as the apostle saith,* gaue himself for vs to purg Tit. 2.
vs a peculier people to himselfe, reasons of good woorks, and to redeeme vs from all

in-

Christian philosophie, most perfite.

iniquititie. *And if Philosophers giue rules & precepts of maners, not so mutch to make men learned, as to make them vertuous: how mutch more ought christian philosophie to proceed further not only to put into mens minds the knowledge of pietie and godlines, but also sanctimonie & holines it selfe. Euery one therfore indued with a true faith, ought to feele Christe so woorking in him by his holy spirit: that he may say with the Apostle,* Nowe liue not I, but Christ liueth in me. *And as the body endued with a liuing and reasonable soule receiueth, feeleth, and practiseth the actions therof: so he that is ingraffed in Christe, and is his member, cannot chuse but be partaker of his spirit, vertue and holynesse. VVhereupon, the apostolike and catholik faith, nameth the bodie or societie of the church, the* Communion of Sainctes: *plainly importing therby that those men only appertaine to that societie, who meditate and study how they may liue* well, *and labour with all their might, that they may be that whereunto the Apostle exhorteth the* Thessalonians *altogether sanctified,* Perfect in spirite, and such as may bee blameles against the comming of our Lode Iesus Christ. *And al those that are otherwise affected, and frame not their life to that ende, and yet desire to be named Christians: they dissente from them selues,*

Gala. 2.

1. Thes. 5.

selues, and with their life argue their tongue of vntrueth and falsehoodde.

Moreouer a mans profession is not so much to be weighed by his tongue, and talke, as by his deedes and life. The Apostle speaketh of such Impastours, saying. That they professe themselfe to know God, but vvith their deedes they denie him. *And that holie Martyr Saint* Ciprian *hath a fine saying.* That the testimony of a mans life, is more effectuall then that of his tongue: and that vvorkes haue after a sort, their liuely speeche and eloquence, albeit the tongue be silent, and moue neuer a deale. *And hee that professeth with his mouth, and walketh contrarie in his life: maie right well be compared to an vnwise builder, who layeth on morter with the one hād, and pulleth down stones vvith the other, of such kind of builders, our Lord and Master Christ speaketh after this manner.* Therefore whosoeuer heareth my sayings and doth them, I wyll lyken him vnto a vvise man, who buylt his house vpon a rocke: and the raine descended, and the flooddes came, and the vvindes blewe and beete vpon that house, and it fell not, because it vvas grounded vpon a rocke. And euerie one that heareth of mee these sayinges, and doeth them not: shalbe likened vnto a foolishe man, vvhich

Profession approued by conuersation. Titus. 1.

De zelo et liuore et aliis locis.

Math. 7.

built his house vppon the sande. And the raine descended, and the floods came, and the vvinds blew, and beate vpon that house, and it fell, and great vvas the fall of it, &c. *Saint* Augustine *speaking against carnal and lyngospellers, sayth thus.* In vaine doth he assume the name of Christ, that follovveth not Christ. To vvhat purpose is it, if thou bee called that vvhich thou art not, and to vsurpe a strange name? But if thou delight in that name; then do those thinges vvhich appertaine to Christianitie, and then thou maist vvith good cause chalenge the name of a Christian.

In lib. de vita Christiana, qui falso ascribitur August.

Nowe if vve viewe Christians after this rule, if vve examine mens daily life and conuersation, and trie the same vvith the touch stone, of Gods commaundementes, that number vvyll appeare smal, and a true Christian vvil almoste be as rare as a blacke Swanne vpon the earth. For neither the negligent and voluptuous Magistrate, nor the idle Byshop, nor the cruel husband, nor the bytter vvyfe, nor the careles Father, nor the rebellious chylde, nor the merciles master, nor the vnfaithful seruant, vvith many other of that sort, can not by any meanes be rightly named Christians. But those rather euen by the testimony of Christ him selfe are so to be called that heare his vvord and keepe it.

The small number of perfyte Christians.

Math. 12. Mar. 3. Luke 8.

The fruits of true Christians.

And

And although our saluation issueth frō Gods grace and goodnesse, yet nee requireth at our handes trust and confidence in him, a prompte and readie wyl to obey his word, diligence & industrie in our vocation, prayer and inuocatiō of his holie name, accepting our imperfect disobedience, and forgeuing our infirmities for his sonne Christes sake. All those that then desire to be true Christians, ought to bee sorie for their sinnes, to flie vnto Christe, and to repose sure trust and confidence of saluation in the mercie of God through him, to bring foorth worthy fruites of repentance, and to leade a life agreeable to the Gospell. For those that be true Christians, do alwaies wrestle with vices, and fight with concupiscence and lust, they endeuour to bridle wicked affections: and cōtemning earthly thinges, doo bende and fixe their mindes vpon heauenly thinges. Whereof Chrisostom *writeth thus.* O Christian, thou art too delicate a souldior, if thou thinke to vanquish without battell, and to triumphe without fight: wherefore call to minde thy condicion and that warrefare wherein thou hast professed thy selfe a souldiour, which if thou do, then shalt thou well perceaue, that all those worthy wights, whome thou doest so much esteeme, and reuerence, haue by fight and battell, vanquished and triumphed, &c. Chryso. in hom.

And because true Christians cannot worthelie requite almighty God for his innumerable benefits, neyther satisfie them selues in pietie towarde him: yet they are carefull and endeuour to their vttermost, neuer to aliuate Gods grace and fauour from them, neyther to do that which vvylbe displeasaunt vnto his maiestie. But contrarivvise, through the ayde of Gods spirit, they labour to do those thinges vvhich are acceptable vnto him: vvorkinge their saluation with trembling and feare: and frame all their actiods not so muche after the liking of inumane reasons as after the prescript of Gods holy vvyll and commaundement. And because in actions no man can determine what is good, vnles he first knovv vvhat is true: and for that the same cannot be otherwise had then from the mouth of God in his vvord: they turne ouer the holy Byble, they studye the monuments of the prophets and Apostles, and meditate Gods lavve both dayo and nighte. VVherby Christians only come vnto the knowledge of the truth, and vnderstanding of Gods vvyll: vvhich to knovve is perfit vvysdome, vvhich to do is true vertue, and vvherein to continue is the onely and eternall felicitie. Those then that knovv not the vvill of God as the Ethnicks in times paste, and Turkes *and* Ievves *novve a dayes, cannot haue any sure*

The care and study of Christians.

and

and comfortable vvarrantise of their lyfe, and learning. For the Christians onely taught in Gods schoole, knowe his wyll, and in all their life rather respect the same, then their owne wyll and reason, and repute it to be the greatest vertue to please, and obeie him, and to followe his preceptes and commaundementes. The repentance of Christians. *And if at any time through humane infirmitie and weakneſſe, they offende and slide awry: by and by they desire pardon and forgeueneſſe of God through Christe, and apprehende by faith mercie promised in him, and comforte them selues with a quiet and cheerefull minde in the same. O happie is that man that so staieth him selfe in an assured trust of Gods mercie in Christe, that humblie and hartilie agniseth his faultes and offences, that carefullie endeuoureth to walke in newneſſe and holineſſe of lfe. But O most vnhappy are those that wander in diffydence and d strust, that thinke too well of them selues, boasting vvith the Pharisees their actes and deedes, that neglecte an honest and godlie life. Vnto whome the Lorde wyll saie at the last daie.* Math 7; et. 25 *I neuer knew you, depart from me you workers of iniquity, into euerlasting fire, which is prepared for the Deuill and his angels. VVhere as on the other side, the true Christians shall hearc that myrfull speach.* Math. 25. Luke. 19. et. 21. *VVell done thou good*

good and faithfull seruant, thou hast bene faithfull ouer few things, I wyll make thee rular ouer many thinges, enter thou into the ioye of thy Lorde. Come ye blessed children of my father, enherite the kingdome which is prepared for you from the beginning of the world.

Of the which two sortes of men, to witte of false Christians in name and title onely: and of true Christians in worde and worke, I haue writtē more largely in this Treatise folowing. Which I thought good to present vnto your worship, moued thervnto for diuerse and sundrie causes. First with the cōmon, and vniuersall reporte of that great wisedome, and iustice wherewith God hath indewed you by the one, discerning betweene right and wrong, by the other putting the same in execution, in your office and calling: which is saide by Cicero *to be the Ladie and Queene of all vertues: and of* Aristotle *to bee more bewtifull and bright then the Day starre it selfe. Seeondly in respect of that great care which you haue nowe a long tyme vsed, for the good estate of Collegies, and houses of learning in the Vniuersitie: Which thing* Plato *saide especiallie to belong vnto a good Magistrate, to prouide that childrē borne to common societie, should be well brought vp for the common commodytie. Thirdlie for that*

it hath pleased God to appoint mee the Pastor and shepheard of mennes soules in one of those Manners, where the tytle and interest of temporall Lordes and Iyuinger, together with the regiment of mennes manners in a Cyuile lyfe, is vnder the Prince cõmitted vnto your worshippe. Where the states of many of your poore Tenauntes being tyckle and doubtfull: yet you ioyne pittie and clemencie, with iustice and equitie: Which as that reuerend father Saint Augustine *writeth*, Is the inheritaunce of children, the ioye of the Commons, and the comfort of the poore. *And as no time in this worlde shalbe able to consume this true honour and vertue of yours: so wyll not the same be vnrewarded in that great daie, at the handes of the almightie and eternall God, whome increase you in all honour and dignitie. At* VVhymple *the xx. of* Nouember. *Anno. Dom. 1576.*

Your worshippes humble, *John VVoolton.*

¶ A Christian *Manuell.*

THe very name of a Christian is most bewtifull and honorable, and the bare worde carryeth a certaine maiestie: but as our Lorde and sauior Jesus Christ, rebuked the Jewes vainly vaunting of theyr father *Abraham*, If yee were *Abrahams* children, yee woulde doo the workes of *Abraham*: so will he aunswere wycked men, with sharpe speache, at the great daye: If yee had bene Christians, yee would haue followed my example: I neuer knewe you, depart from mee ye workers of iniquity. And albeit wee reade that the Apostles gaue meny excellent tytles, vnto those ỹ beléued in Christ, embraced his gospell, & ioyned them selues to his church and congregation: as the name of Brethren, Saintes, and Disciples: yet at Antioche they obtained first that noble and royall name of Christians: as a tytle which in honour and dignitie, not onely comprehendeth, but also farre passeth al

The honor of the word Christian.

Iohn.8

Math.8

other styles and inscriptions.

The foundation of Christian religion was layde long before Christes incarnation.

Eusebius Pamphilius, commending Christian fayth and relygion vnto the worlde, extolleth the same not onely for the reuerend Maiestie, which the name importeth: but also for the antiquitie & auncientnesse, as hauing bene alwayes since the creation of the worlde, & whereby only all holy men haue pleased God, and attayned to euerlasting felycitye. Whose sentence and iudgement maye happely seme straunge, to some simple and vnlearned persones, caryed with that vaine opynion, that Christian relygion dyd first beginne in the dayes of *Tiberius Caesar*: named as it is lykely, with Saint *Luke* his gospell: where it is written, that *Iohn* the Baptist began to preach, in the fiftenth yeare of *Tiberius*: and also because Historyes generally almost, consent that Iesus Christ the sauiour of the worlde, was crucifyed, the eyghtenth yeare of the same Emperor.

Luk. 3.

Chrystes treasures more plainly opened after his

It can not verily bee denyed, but that all prophecies were complete: and true saluation perfected in that tyme. And it must needes be graunted that

Chrystes

Christes most precious treasures, were then opened and communicated vnto the worlde, more plainly and plentifully then euer before. Yet the same saluation was shadowed long before by the Prophetes, and promised vnto the Fathers in Christe Iesus: where it came to passe, that they dyd foresee in theyr spirite Christ to come: and as we nowe do, put their whoale trust and confidence in him onely. These thinges are proposed, offered, and exhibited indede most absolutely and clearly vnto vs, vnder the new Testament, and in the tyme of grace: which they vnder the Lawe had in hope, and that certaine, albeit somewhat more obscurely, then we now haue: and loked for the same with most constant and ardent myndes: The wordes of *Eusebius* touching this matter, are as followeth. incarnation. *Esa.9.* 1. *Pet.1.*

Nowe least any man shoulde thinke that Christes doctrine is straunge, or latelye deuised, of some newe fangled fellowe: wee meane to wryte of this matter somewhat more largely: Whereas nowe a good space the comming and

presence of our Lorde Iesus Christ, began to shyne as it were to the worlde: a new nation and profession sprong vp, not few in number, nor weake in strēgth, not shut vp in a corner of the world: but gathered of all countreyes, who in seruing and honouring of God, were most zealous & religious, obtaining the name of Christians. VVhich thing was spokē of before by one of the Prophetes: who euer heard or sawe (sayeth he) any such thinges, doth the ground beare in one day? or ate the people borne all at once, as *Syon* trauelleth in childbirth, and beareth her sonnes? and in another place: Then shall the Gentils see thy rightwisnesse breake forth as the shyning lyght, and their saluation as a burning lampe, thou shalt be named with a new name: which the mouth of the Lord shal shew. Therfore making a supputatiō vpward, euen from *Abraham*, vntō the first man *Adam*: albeit they had not in very letters the bare name, yet in effecte & truth they were Christians. For in fowre yeres after Christes ascention, the disciples obtained the name of Christians. Nowe if

Esa.66.

Esa.62.

Act.11

the

the name of a Christian importeth one that beleeueth in Christ, and that pursueth faith, pitie and iustice by his word: surely the holye Patriarches were suche men, and therefore to be accoumpted amongst the number of Christians. Hytherto *Eusebius*.

The name Christian, geuen by God.

But touching the word Christians, it maye be gathered by that which hath bene spoken before, that the faithfull were so named first at Antioche, because they professed Jesus Christe, to be the sonne of the lyuing God. And although that maye seme to haue cõmen to passe, by an imytation of the Philosophers, who were deuided into diuers sects, and receyued names after theyr Maisters: yet no doubte this name was geuen to the faithfull, by the inspiration of Gods spirit, the doctour & guider of his church. For after the gospell was caryed out of the borders of Iewrie, and spred it selfe farre abroade: the faithfull reioyced in this name, as it maye appeare by the saying of king *Agrippa*, mooued with S. *Paules* oration. Thou doest almost perwade me to be a Christian: and S. *Peter*,

Act. 11

Act. 26

1. Pet. 4

1. Pet. 4. See that none of you bee punished as a murderer, or as a theefe, or as an euyll doer, or as a busie bodie in other mens matters: If any man suffer as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe.

This name was hatefull to the wicked. Act. 24.

The wicked men were caryed with a wonderful mallice and hatred against this name. *Tertullus* that pratyng *Sycophant*, tearmed odiously the profession of the gospell, The heresie of the Nazarites. And it appeareth by *Iustine* the Martyr, *Tertullyan*, *Eusebius*, and such lyke, the very profession of this name was accounpted a thing worthy of condempnation: and the denyal of the same obtained absolution: as though the name caried with it an offece, to be continued, or deposed with the same. Which was nothing elfe, but a blinde furor, in those whose eyes Satã the God of this world had put out, so that they could not se the cleare lyght. Neyther consider as *Athenagoras* wittely answered, That names are not worthy hatred, but the fact and faulte: Or as *Iustinus* the martyr wrot, That the bare name ought neyther to procure

procure credite nor discredite. Suche was the opinion of prophane men, of the name Cristian, euen the greene herb and first spring of the gospell.

But the sense & iudgement of the godly was far otherwise: who accompted no name or tytle more reuerend, and honorable. They were perswaded that this name was inuented, and geuen by God himself: partly for a difference betwéen them of the olde & new Testament, and partly to kindle & inflame their faith in Christ, being by the remembrance and recytall of the very name, moued to bee thankfull, for his vnspeakable benefits. For euery man ought to consider with himself, ẏ he hath the name of a christiã, because he is ingraffed in Christ, as the branche in the stocke, or as the member in the head: & so to receyue of his moystnesse and lyfe: and to be partaker of his benefites. For there is no other word, that doeth more significantlye expresse, the entyre cõiunction, which is betwéen Christ & his Church, (which is liuely set out in the parable of ẏ mariage, wherby we are said to be flesh of his flesh, & bone of his bones) as doth ẏ word Christian.

The effecte or working of this name.

Eph. 5.

1. Pet. 2. 1. As soone as we heare that swéete sound, we call to memory, that we are made a liuely Priesthode, to offer spirituall sacrifices. So that this word, is as it were a sacrament assuring al professors of the gospell of the accomplishment, of that holy Vnction, whereof Dauid maketh mention: for God is good and true, and doeth not deceyue them that put theyr trust in him. And he gaue the name of Christ to his onely begotten sonne, and answered the same in déede: He annointed him with the oyle of gladnesse aboue his fellowes. He therefore hath also annoynted vs his fellowes heyres, & brethren with the same oyle: albeit not so plentifully as their elder brother.

Psa. 113.

The tytle therefore is honourable and comfortable, as all those right well perceyue that haue any taste & fæling of Gods mysteries. What a swéete speache of God is this: Touch not my Christes: doth he not plainly declare that he déerely loueth those, whom he adorneth with that name? Surely S. Hierom thinketh this to be that name, which the lyuing God by the mouth of his Prophete, promised

Psa. 105

mised to geue his seruaunt, that in place of ỹ manifold names of Israel. *Ephraim, Ioseph, Iacob*, they should be called Christians. Howsoeuer therefore this name hath bene contemned and hated of prophane men: yet amongst the seruaunts of God, it hath alwayes bene accoumpted most honorable, and preferred to all other tytles. Saint *Hierome* writing to *Furia*, happening to make mention of her father: addeth expressly, that he honored him more for the name of a Christian: then because he had eyther bene a Senator or a Consull. *Isa.65.* A poore Christian is more honorable then an heathen Prince. Hieron. ad Furiam.

But we ought alwayes to vse this concorde, that we be in deede such men as we would be accoumpted and called. For the very name doth admonish men, not onely of their honor and dignity, but also of their office and duetie. And as by Sacraments, which S. *Augustine* calleth visible wordes, men are put in minde of their calling: euen so are Christians by that name admonished of their partes, and functions. And as the vnworthy partakers of Sacraments, receyue the same to their owne damnation: euen so The name of a Christian maye not be blemished with wicked deedes.

those

those that vsurpe this noble name, and performe it not in theyr lyuing and maners, shall feele the heauy hande of God for their presumption and wickednesse. Whereof Saint *Paule* rendreth a reason, saying: For the name of God is euyl spokē of amongst the Gentiles through you: And the Prophete, My name is alwayes blasphemed: And in another place, They came vnto the Gentyles and prophaned my name amongste them: And againe, My name is great amongst the Gētiles, but you haue prophaned it. In which place the people are charged, with two great offences: first that they made God as a reproche: secondly, that they abused his name and lawe, wherewith in his mercy he vouchsafed to honour them. Whereby we may easily perceyue what an heynous offence it is to bragge and boast of the name of Christians, and of the worde of God, and yet in dayly violating, and transgressing the same: to prophane Gods name amongst the people: which is no other thing, but to playe and dallye with his reuerende name and maiestie. This is

Rom. 2.

Esa. 52.
Eze. 63.

nothing

nothing else, but the subtyle practise of our enemie the Deuyll, who by his sleyghtes and temptations, bryngeth it to passe: that those thinges which shoulde serue to Gods glorie, and our owne saluation: wee by prophanation and abuse, conuert to our owne destruction. Whiche thyng we see to often verifyed in these our synfull tymes, whyles many lyppe gospellers, and protestantes haue commonlye in theyr mouthes, Jesus Christ his gospell, and fayth: and yet so lyue that the name of Christe and his gospell, is euyll spoken of.

Christians alwayes of two sortes.

But this grieuous accusation of carnall gospellers, is auncient and generall, vsed as we see by the Prophetes against the Jewes, and by the Apostles against the Gentyles: So that we may easely thereby gather, that the professours of God, and true religion, haue bene alwayes of two sortes. Christians in tytle and name only: and Christians in wordes and workes: betwene whom there is no small or obscure difference. For the former sort bend, all their study

and

and endeuors to cherishe their carnall carkase: and desire to excell others in honour, wealth, ryches, power, aucthority, and dignitie, neyther are they led with any feare of God, to bridle and restraine theyr fylthie desyres, and concupiscenses, but in their whole lyfe dw runne headlong into all mischife: and as the Apostle sayth, Being yet aliue, are dead in their sinnes and trespasses. The second sort, led with the holy spirite: seeke God with all their harte, and lyfting vp their soules to him, couet heauenly thinges, and contempne earthly thinges: theyr chiefe care is not for ryches, honour, and worldly glorie: but they put of the olde man, and cloathe them selues with the newe man, they dye to sinne, and line to righteousnes: or at the least dw not suffer original sinne and corruption to rule in their mortall bodies.

Eph.2

Rom.13
Gala.3.4
Eph.4
Rom.6

A difference betweene false and faythfull Christians.

Of this difference betweene the carnall man, and the spirituall: or betwen the false and faithfull Christian: that auncient father *Irenæus* wryteth excellently: whose wordes being somewhat

prolixe

prolixe and long, I haue in some and effect gathered. Those (sayeth he) that beare the earnest & pledge of Gods spirite, renouncing the flesshe, and submytting themselues vnto the spirite, are aptlie called by the Apostle, spirituall. But those that professe them selues beleeuers in God, & yet neuer meditate his worde, nor cloath them selues with the workes of righteousnesse: but lyke swyne and dogges, geue ouer them selues to all sensuality, and wickednesse, are called of the Apostle, carnall: of the Prophetes beasts: and in the lawe, vncleane thinges: and Christ himselfe pronounceth such men, dead alreadie. Let the dead, sayth he, burie the dead, for they haue not Gods spirite quickening them. We se then that false Christians and carnall gospellers, haue bene alwayes from the begynning of Christes church. And now a dayes all men bragge and boast of faith, but fewe declare it in godly lyfe and conuersatiō. All of vs would be named & accoumpted Christians, which very name shoulde stay vs from violating Gods holy lawe: But fewe of vs frame our lyues after Irenæus. lib. 5.

Christes

Christes example. We confesse God in worde (as the Apostle sayeth) but in dædes we denie him, & cause his name to be euyll spoken of amongst the Nations. For howe can the Turkes be perswaded to thinke well of Christen religion: when they beholde vs by commytting manifest Idolatry: or how can they fauour our profession, which we deface, with our wicked and abhominable behauiour. There is nothing that hath so greatly inflamed, and kindled the immortall malyce, and deadly fiende of the Saracens and Turkes against Christians, as the presumptuous and manifest breaking of the seconde commaundement, in making and worshypping of Idolles and dombe Images: and in teaching the impanation of God, and that Capernaticall opinion, in deuowring of him. *Aristotle* being verye godlesse in many thinges, yet coulde he not abide that God shoulde be represented with any corporall likenesse. The Turkes and Saracens can not beare any Image in theyr Synagogs: and as some wryte, haue appointed great punishment

The Turkes hate vs for some grose opinions.

In metaph.

Simon Paulus in turth. Iecorum com.

nishment for the Carners and makers of the same. And euen so they haue detested that opinion of carnall and reall presence of Christe in the Sacrament, and haue abhorred from peace and societie in religion with the Christians, for that also amongst other causes. For as *Cicero* wryteth, who is so wytlesse to beleeue that to be God which hee eateth? And *Auerrois* because the Christians eate that God whome they worshippe: my soule shall be with the Philosophers. He conceyued by meanes of that grosse doctrine of Rome, that the Lordes Supper, was lyke *Polyphemus* banquette, coming with redde blod about mennes mouthes. For so *Nycolas* the Bishoppe of Rome compelled *Beringarius* with bloody wordes, to recant and confesse, That the bodie of Christe is handeled and broken sensually, and bruised with the teeth: Which wordes the glosse mysliketh, and admonysheth the Reader to understande the same warely, least he fall into a greater error then *Beringarius* helde.

De nat. deorum, lib. 3.

Auerrois. in. 12. Metaph.

The recantacion of Beringarius in concilio. vercell. In decretis de consecrat, distinct. 2. ego Beringarius. Glosator decretorum.

And

The corrupt lyfe of Christians hath made some contempne their religion.

And as the Heathen haue myslyked our religion, by reason of such grosse and absurde opinions: so haue they bene more & more alyenated from the same, by reason of the dyssolute & fylthy life of suche as desyred to bee accounpted the principall & chiefe amongst Christians. And heere it is worthy to be noted what befell to Innocentius the fourth Bysshop of Rome: who by Embassadours moued the greate prince of *Tartary* named *Batus*, to cease from the cruell persecution of Christians, to acknowledge God the creatour of all things, and to receyue Christian religion. The *Tartarian* as as they saye, when he had demissed the Bysshops Embassadours, sent his owne to Rome, and other Cities of Italy: to search the forme of their beleefe, the maners & conuersatiō of Christians. Who at theyr returne brought him worde, that they were an idle people, wicked in lyfe, and worshipped they knewe not what Images, so much disagreeing from the doctrine they dyd professe: that they appeared rather to be a flocking together of beasts, then an assemble of men.

Ex Ferr. mont. de republ. lib. 4.

The corrupte lyfe of the Bysshops in Rome.

At

At which repoꝛte the *Tartarian* ſtraight waye receyued the *Saracens*, who eaſely perſwaded him to neclect Chꝛiſt: and to receyue in to his dompnions the abhominable religion of Mahomite, as a myſtres of manners.

O great wickedneſſe and ingreatytude woꝛthy deſtruction. That which our ſauiour Chꝛiſt manaced vnto the Citties, which contemned his dyuyne myꝛacles, wholſome doctrine, and wold not repent: ſhal fall vppon ſuch pꝛophaners of Gods name at the laſt daye. It ſhalbe more terrerable for *Sodom* and *Gomorra* at the day of Iudgement, then for you. O deare bꝛethꝛen, let vs not with like thanks quite almightye God foꝛ his greate benefyts beſtowed vppon vs in theſe our dayes: as foꝛ the gladde tydings of our ſaluation, ſo playnly and plentifull, vttered by the reſtytution of his holy woꝛd. Let vs remember that when wꝛe laye dꝛowned in our ſynnes, and were not able to lift vp our ſelues: God of his mꝛere mercy ſaued vs in his ſonne Ieſus Chꝛiſt. And to bꝛing the ſame to paſſe, he gaue his only and moſt

The poniſhment of lyppe goſpellers.

Math. 10. *Luk.* 10.

dearlye beloued sonne to the vyle and shamefull deathe of the crosse. His goodnesse and fauour was so greate toward vs, that he chose vs, and predestinated vs to be inheritors of his eternall lyfe, before the beginning of the worlde: Let vs be moued wyth these his incomprehensible benefyts, to lyue in this worlde honestly and godly. For he hath not done these great thinges for vs, that we shoulde styll wallowe and tomble in wickednesse. When *Aulus Fuluius* had taken his owne sonne as he was runninge to the camp of rebellious *Catilinæ*, and commaunded him to be executed with death. I (quoth he) begot the not to serue *Catilinæ*, but thy countrey: Euen so God hath regenerated vs from sinne, not that we shoulde henceforth come into the same agayne: but that we shoulde dye to synne, and lyue to righteousnesse.

A. Fulnius.

Let vs then in euery of our vocations, reioyce in that fayth, whiche worketh throughe loue: let our faith (as S. *Iames* sayethe) Be made perfect with works: For as the bodie without the spyrite, is

Gal. 5.

Iac. 2.

dead

dead, euē so faith without works is dead. In that he would haue vs to make perfyt our fayth by workes: he meaneth as Saynt *Augustine* and *Aquias* expound it, that we should declare our selues to the world, to be Iustified by our works, and by the fruits, to testifye abrode that we haue a liuely fayth.

August. de spir. et lib. cap. 29. Aquinas. in. 2. cap Iacobi.

For although we are iustified before God, freely, without works, eyther going before, or comming after: through, and for the meryts of Jesus Christ, only our mediatour, which we apprehend by fayth: yet the immutable wyll of our God is, that all iustifyed men should walke in a newe obedyence, doing those workes that are acceptable to God, beutifying their profession wyth a vertuous conuersation. But because in these latter dayes, charity wareth colde, and iniquity euery where aboundeth: those preachers and wryters cannot choose but lightlye please God, and good men: that presse the world to weare their badges, and to shewe forth as it were their pasport in this theyr peregrination: in eschewing vyce and following vertue,

Men ought to shewe good workes as tokens of their faith.

albeit neyther merit nor Iustification, nor saluation came thereby.

For as Saint *Paule* writeth, these are the dayes which are perelous, and men loue them selues : Hauing a shewe of godlynes : but haue denyed the power thereof : wherefore to the ende that the effectuall causes may be knowen which may styre men to pittye, vertue, and innocencye of lyfe: I haue thought good to comprehend in this Treaty, the dueties of euery vocation and callyng: and as vertues, which as ornaments & precious stones do bewtefye and garnysshe the same. But before I come perticulerly to euerye estate and condition : I iudge it most conuenyent to put downe in fewe words the causes and commodyties of good workes, so mouch the rather: For that I sayd before, that workes do not deserue neyther meryt, Iustifycation, nor saluation: whereby, my readers may happely be discouraged, from that whereunto I bende all my studdy, to moue, and inflame them, or at the least to leaue occasion to the Papistes

2. *Tim.* 3.

The effect of this worke.

to

to crye out with open mouthes that our doctryne is a doctryne of lyceneyousnes and liberty.

What we teache and thinke of good workes: those Homelies written in our Englishe tounge of Saluation, Faith, and workes: by that lyght and Martyr of Chrystes churche, *Cranmer*, Archebyshoppe of Canturburie, do playne testifye and declare: which are buylt vpon so sure a foundation, that no Sycophant can deface them, nor Sophyster confute them, whyle the worlde shall endure: vnto whome I remytte the Reader desyrous of an absolute dyscourse in this matter. As for the reprochfull spæches of the Papistes, who crye out and saye, that the Position, Onelie faith iustifyeth is impious, blasphemous, and new, neuer vsed of any Euangelist, Apostle, or Doctour of Chrystes churche, and verye pernicious, because it excludeth good workes, and mynistreth occasion to lycense and lybertye: all this (I saye) I myght aunswere in one worde, as *Cicero* sayde: *Pro Cluentio magnum, et impu-*

Cranmer his Homiles.

dens mendacium : They are impudent sclaunders, and vntruthes: For my purpose at this tyme, is rather to instructe them to conuince: yet I wyll shortly put downe what all godlye men thinke in this matter.

The doctrine of faith iustifying expounded.

And fyrst: where as many take offence with this proposition, which we preache and teache: That men are iustified by faith onelie in Christe: It is because they do not vnderstande our doctrine in that behalfe. For we meane nothing lesse, then to reiecte, or take awaye good workes, and honest actions: but we onelye exclude confidence, and trust in mennes workes, which haue no place at all in iustyfication. And that dignitie is ascryped to faith, because it is as it were an instrument to apprehende Christe: and is much lyke a Coundyte pype, whereby, as by a meane, the water of lyfe, that is, iustice in Christe is conueyghed, and communycated vnto vs: by whose merytes we haue remyssion, and forgeuenesse of synnes, and are adopted, and made

Good workes not reiected.

the

the chyldren of God. Fayth by her owne dignytie and worthynesse, doeth not demeryte Justice, and righteousnesse: but receyueth and embraceth the same offered vnto vs in the gospell. So that in the free mercie of GOD, and merytes of Christ, who in sheading of his precious blood, hath made satysfaction for the sinnes of the whole worlde, we ought to repose all our trust and confidence. But our aduersaryes obiecte, saying: if you do not exclude the promyses: why do you saye, that fayth onelie iustifyeth: and they adde. Let fayth iustifye in Gods name, so that you saye not fayth onelie iustifyeth. Whereunto we aunswere. That we speake after the vsuall manner, without deuyse of newe tearmes and Phrases, following the authorytye of the brightest lyght, that haue since Christes tyme, shyned in the Church.

A similytude declaring howe fayth apprehendeth iustification.

The obiection of the aduersarie.

For the words of Christ our Master, and of his Apostles, carye the same with

The proofe of this doctrine out of the scripture.

great efficacye and force in sence: albeit in forme of wordes, and stampe of letter they haue it not. Christ him selfe speaking to the sinfull woman, sayth: *Math.9.* Thy faith hath saued thee, go in peace. *Luk.8.* And to *Iayrius* the rular of the Synagogue. Feare not, beleeue onely, and she *Luk.18.* shalbe made whole: And to the blinde man. Receyue thy sight, thy faith hath saued thee. And Saint *Paule*, Where is the reioysinge: it is excluded, by what lawe: of workes? Naye, but by the lawe *Rom.3.* of Fayth. Therefore we conclude that a man is iustified by Fayth, without the vvorkes of the Lawe: And againe, we know that a man is not iustifyed by the vvorkes of the Lawe: but by the Faith *Gala.2.* of Iesus Christ: And againe by Grace are ye saued through Faith, and that not of your selues, it is the gyft of God, not of vvorkes, least any man should boast. *Eph.2.* Besides this, that phrase is vsuall and common in the wordes of auncient wryters. The consent of the Fathers. For we finde in *Origene*: He saith vnto the vvoman, by no vvorkes of the lawe, but by faith onely: thy sinnes are Origen. lib.3. ad Rom.

forgeuen

forgiuen thee: And Saint *Hierome*, God iustifyeth vs by faith onely: And Saint *Ambrose*, All ceremonies are taken awaie, and we are iustified by faith onely: And againe, Grace is so geuen in Christ Iesus, that whosoeuer beleeueth in him, shoulde be saued without workes, receiuing remission of sinnes by faith onelie: And *Theodoretus*, Neither haue we gotten these heauenly blessinges, by our owne merites, but by faith onely: And *Gisselbertus*, VVhat should we coniecture of their saluation, that dyed before the eyghteenth daye, we must beleeue that they were saued by faith only: And Saint *Barnarde*. I confesse my selfe eyther to vnderstand a right, or to be deceyued with those, who thinke that faith onely is able to saue a man. And S. *Augustine*, who was S. *Ambrose* his scholler, and a dilygent reader of the old wryters, sayth. If iustice came by the Lawe, therefore Christ dyed in vaine: but if he dyed not in vaine, the sinful man is iustified by him alone, to whom beleeuing fayth is imputed vnto righteousnesse. Many other authorites are cyted,

Hieron. in Rom. 10.

Ambr. in Rom. 8.

Ibidem. in 1. Cor. 1.

Theod. li. 7 de sacri.

Gisselbertus in lib. abter. cap. 1.

Bernardus Epist. 77.

De natura et gra. cap. 1

cyted, by that famous man *P. Martyr*, & yet he hath not gathered al: which might be aledged to this purpose. But amongst the auncient writers, there is none that hath written more earnestlye of this matter, then *Chrisostome*. I am able (sayeth he) to shewe a faithfull man that hath lyued, and commen to the kingdome of heauen without workes. But neuer dyd any man, at any time obtaine life without faith. The theefe beleeued onelie, and was iustified of the mercifull God: neither is their replie to any purpose, that hee wanted time to worke righteousnesse: the controuersie is not in that point. But this I constantlie affyrme, that faith onely saueth. For if he had liued yet longer, and had neglected good workes, he shoulde haue fallen from saluation. Surely Saint *Ambrose* hath excellently set out this our iustification, by fayth only in Christ: by an example of the blessing of *Iacob*: for as *Iacob* deserued not the byrth right: but byding him selfe in the habyte of his elder brother, and cloathed with his apparell, which gaue a swete sent, dyd insynuate him

In hom. de fide et lege naturæ.

him self to his Father, and for his gaine fayned him selfe another personne, and so obtained the blessing: Euen so it behoueth vs to lye hyd, vnder the hemme of Christes vesture, that by him we may be iustified in Gods sight. But because the wordes carye with them an especiall comfort. I thought to expresse them, which are as followe: In that *Isaak* did smell the sweete odour of the garments, happelie the meaning maie bee, that we are not iustified by workes, but by faith; for mans carnall infirmytie, is an impediment to our workes: but the faire whitenesse of fayth, hideth the error of our deedes, which procureth pardon for our offences. If then in so many testimonies, they can not content them selues, but continue their seuere censures, ouer our phrases: let them condempne the auncient writers of the same faulte: and if they lyst, let them set Christ, his Apostles, and the Fathers of the Primatyue Church to schole, for such speeches. If there be any inconuenientie therein, we haue learned and receyued the same from them.

Lib. 1. de Iacob. et vita beata cap. 2.

Nowe

Now when we haue made the people acquainted with the phrase vsed in effect by our chefe Master Iesus Christ: and in very forme of letters by the best, & most sincere writters, and expositors, of the holy scripture: and tolde them that this dignitie of iustification is not of fayth it selfe: but by vertue of the obiect which it respecteth, to wyt Christ: and that is not the worke of man, but the gyft of God. We call vpon them for good lyfe, and tel them againe, and againe: that fayth wyll not, nor can not be a barren mother: but as *Chrisostome* deuinely calleth her the Nurce of all good deedes and actions, and working alwayes through charitie. We saye that fayth can not be in that man that lyueth vngodly, & wallowеth in wickednesse against his owne conscience. And that neyther murderers, nor theeues, nor adulterers, nor couetous persounes, nor prowde men, nor dronkardes, (without repentaunce) can enter into the kingdome of God. And whereas the beleuers, as Saint *Iohn* sayeth, ouercome the worlde: such as perseuere in wickednesse, are not conquerors

August. Enchir. ad Lau. cap. 31. et eccle. dog. cap. 42. *Eph.* 2. 2, *The.* 2.

Agayne on hypocritical fayth.

queroꝛs thereof: and therefoꝛe there can be no fayth in them, but a kinde of Hypocriſie, and a vaine dꝛeame of fayth onely: and fynally, that fayth is lame and vnperfect, if honeſt actions, good life and conuerſation be wanting: But wee erclude onely from good woꝛkes, hope of demeryting, iuſtification, and pꝛopiciation foꝛ ſinnes, which commeth vnto men by faith onely in Jeſus Chriſt, and that by the frꝛe mercy of God, without any woꝛthyneſſe on mans part.

And touching lybertye, and lycenciouſneſſe of life, whereof they complaine: and impute the occaſion to the woꝛde of God. ſo plentifully pꝛeached vnto the woꝛlde. One of theyꝛ obiections is tꝛue, whereof we complayne as earneſtly as they: the other is vtterlye vntrue, and ſclanderous. Foꝛ it commeth to paſſe by the mꝛemallyce of the Deuyl, that our hearers walke not in that path, whiche out of the Monumentes of the Pꝛophetes and Apoſtles, yea, and of Chriſt him ſelfe, we open and ſhewe foꝛth vnto them. Wee exhoꝛt our hearers alway to repentaunce and amendment

An anſwer to the obiection of the Papiſt touching libertye lyfe.

ment of lyfe, to flye from the vengeance to come, and to bring forth the fruites that belong to repentaunce. And wee geue vnto them, to haue alwaies in readynesse against all kinde of sinnes, certaine remedies: as it were against sicknesses and diseases. For he that beareth malyce and enuie against his neyghbour, beareth. Euerie man that hateth his brother, is a murtherer. The backbyter beareth: VVhosoeuer sayth to his brother thou foole, shall be guyltie of hell fyre: And cursed speakers shall not possesse the kingdome of God. The impacient, and he that desyreth to reuenge, beareth: Loue your enemies, praie for them that curse you, doo good to them that hate you, &c. that you may bee the children of the highest: And if you doo not forgeue other men their offences, neither shall your heauenlie Father forgeue you your offences. He that is altogeather geuen to ryotous voluptuousnesse, beareth the parrable of the ryche Glutton, and the poore man Lazarus: hee that is busyed in heaping together

Admonishers bled in Pulpits against all kinde of sinnes.

1. Ioh. 3.

Math. 5.

1 Cor. 6.

Math. 6.

Luk. 16

together ryches, heareth the parrable of the ryche man, fylling his Barnes, and purposing to take his ease for many yeares: and that whiche the Apostle sayeth. Having foode, and wherewithall to couer our selues, let vs be therewithall content. For those that woulde be ritch fall into temptations and snares, and into many vnprofitable and hurtfull desyres, which drowne men in perdicion and destruction. Those that kepe no hospitalytie, heare this saying. Be mindfull of hospitalitie; for hereby haue many vnawares, receyued Aungelles into their houses. The prowde and ambicious man heareth: He that exalteth him selfe, shall be brought lowe: And God resysteth the prowde, but geueth grace vnto the humble. The babler and talkatyuen man heareth: Men shall geue an accoumpt at the daie of iudgement, of euerie ydle worde: and let no filthie communycation proceede out of your mouthes. The secure and careleste man heareth: Bee you therefore readye, because the sonne of man wyll come in an hower, you knowe not. *Luk.12.* *1.Tim.3.* *1.Tim.6.* *Heb.13.* *Luk.18.* *Math.23.* *Math.12.* *Eph.4.* *Colos.3.*

The

Luk. 6. The vserer heareth: Lende, looking for no rewarde, and great shall your rewarde be in heauen. *Luk. 22.* The dronkarde heareth: Ouerwhelme not your selues with wyne, wherein there is ryotte, and beware that your hartes be not ouercommen with surfetting: and woe be to you *Esa. 5.* that aryse earlie to droonkennesse, and *1. Pet. 5.* to Carowse vntyll the euening, that you maie be hote with wyne: And be sober and watche, because your aduersarie the Deuil, walketh vp & down like a roaring Lyon, seeking whome he maie deuowre. The fornycatour, and adulterour, or he *1. Cor. 6.* that is spotted with any lyke cryme heareth: That neither fornicatours, nor adulterers, neither softlings, shall haue the inheritaunce of the kingdome of God. And againe: For you knowe this, no whoremonger, nor vncleane person, nor couetous man, nor he that is a worshipper of Images, shall haue any inherytaunce in the kingdome of God and Christ. And Marriage is honourable *Heb. 13.* amongst all men, and the bed vndefiled, but as for fornycatours and adulterers, God wyll iudge them. Those that neg-

lect

lect the woꝛkes of charitie, heare: Depart from mee you curſed, into eternall fyre, which is prepared for the Deuil, and for his Angels. For I was hungerie, and you fedde mee not: I was thyrſtie, and you refreſhed mee not: I was a ſtraunger, and you lodged mee not: I was naked, and you cloathed mee not: I was ſicke, and you viſited mee not. To be ſhoꝛt, we repeate and vꝛge earneſtlye, that of the holy Apoſtle: VVee ſhall all appeare before the Tribunall ſeate of Chriſt, that euerie one male rereiue as he hath done in his bodie, either good or euill. *Math. 25.* *Ro. 14.* *2. Cor. 5.*

Moꝛeouer, we admoniſhe and call vppon euery vocation, foꝛ the fruites and vertues appertayning to theyꝛ eſtate. The Prince and Magiſtrate heareth: You carie not the ſworde in vaine, for the Magiſtrate is Gods myniſter, to punishe the euyll, and to cheerishe the good: And Princes are not a terrour to thoſe that doo well, but to thoſe that doo euyll. The ſubiecte heareth: There is no power but it is of God, whoſoeuer therefore reſiſteth power, reſiſteth Gods *Ro. 13.* *Exhortations bled in pulppte to inflame men to vertue.*

ordynaunce, and wee ought not to obeye for feare onelye, but also for conscience: And againe, Paie trybute to whome trybute belongeth. The Husbande heareth: You Husbandes loue your wyues, and bee not bytter vnto them, and so men ought to loue their wyues, as theyr owne boddies.

Rom. 13.

Eph. 5.
Colos. 3.

The Wyfe heareth: You Wyues be subiecte to your husbandes, as vnto the Lorde, because the Man is the vvomans headde: and as the Churche is subiecte to Christ, so ought vviues to bee subiect to their husbandes in all thinges.

Eph. 6.

The Parentes heareth: Prouoke not your Chyldren to wrath, but bringe them vppe in the dyscipline of the Lord. Chyldren heare: Obeye your Parents in the Lorde. The Seruauntes heare: Obeye those that are your Maisters, according to the fleshe, vvith feare and tremblinge, vvith symplycitie of your hartes, as it vvere to Christe. And Maisters heare: You Maisters vse your seruaunts with curtesie and gentlenesse, knowing that you haue a Maister

in

in heauen . The Preacher readeth: Feede the flocke of Christe, as muche as in you lyeth : not takynge care thereof by coaction , but vvyllynglye : not desyrous of fylthie lucre , but vvith a readye minde . The Publycane heareth: Requyre no more then that vvhiche is appoynted for you. *1.Pet. 5.*

The Souldyour heareth : Stryke no manne , neyther speake euyll of any man , but bee content vvith your stypendes. *Luk. 13*

These and many suche textes of the same sorte , wee repeate and inculcate moste earnestlye , and with all our dilligence , exhort the people to vertue and godlynesse : whiche vve playnelye proue and argue , that wee are free from those crymes which our aduersaryes moste vntruelye charge vs with all.

There are some kynde of workes, in deede, that wee wryghte and speake againste , because they can not bee accoumpted amongst the number of good workes : and to the ende our dealinges *A differēce of workes, taken of the persons worcking.*

herein may be more euident. It shal not be from my purpose, to distinguy the betweene the diuerse orders of men, bringing forth good workes: and betweene workes them selues, whereby the processe of my matter wyll be more facill. and easy, and touching the persons workinge, they maye bee reduced to three sortes.

Three sortes of men working.

1. Of the firste kynde are Myscreantes, and vnbelæuers, not receyued in to Christs Church, with any sacraments: In whome the dignitye of naturall reason, is not so dymly obscured, but that most commonlye with great indeuour, they conuert thinges externall, honest, and detest things dyshonest, preferring with graue iudgement, vertue to vyce, as is most conuenyent. Whereof the Apostle speaketh, saying: that the Gentils by nature doo those things, whiche apperteyne vnto the lawe. Wherefore albeit the workes of Heathen men are not to be compared, with the good workes of faythfull men ingrafted in the Church of Christ: yet for many causes, and principally, for that without all

Rom. 2.

contro-

contrauersie, all good gyfts, and indewments; euen in the Paynymes, are Gods good gyfts, they haue the tyttle and name of good workes in some respectes geuen vnto them.

Of the seconde sorte those are, who haue receyued the Sacraments, and are writtē as it were in the Regester booke of the Churche of God: amongst whome there is also some differēce: for some are verye Atheysts, and with theyr abhominable lyfe, denye him in their dædes, whome they confesse with theyr mouth, and are in name onelye Christyans: others are Hyppocrites, making a shewe of good workes, and coueryng the wyckednesse of theyr hartes, wyth outwarde glosses: not respecting Gods honor and glorye, but that them selues maye bee sene and glorifyed of men: And fynally, o- 3. thers do good workes wyth a pure and syncere harte procēdinge of fayth and feare of God, hauing theyr eyes fyred vppon Gods glorye and the profyte of theyr neighbour, and in these the spyrite of God, whiche they haue already

The seconde sort of men working.

receyued in Iustifycation and regeneration is fruitefull, and effectuall. Now let vs viewe these mennes workes, that are in the fellowshippe and Communion of Christes church: for of the workes of Infidels and Gentyles, I wyl speake somewhat afterwarde.

Atheists. Fyrst, the Atheistes, who thinke in theyr harte, that there is no God: do lose the raygnes of lybertye, to all fylthye lustе, and beastlye pleasure, contempne all honest, and godlye actions, and with the Sicophants plainly grant:

Euripides. VVee knowe no other God but our bellyes, vnto vvhome vvee vvyll offer sacryfices, Oxen, Sheepe, and all other delycious thinges. Of the whiche Epecurysine, the holye Prophete *Dauid*

Psa.14. complayneth: The foolyshe boddie hath sayde in his harte, there is no God: And afterwarde accuseth and bewayleth the pyttyfull corruption of humayne nature, carying about daylye, eyther ygnorаunce not knowing GOD, or securytie neglectyng GOD, or dystruste, runnynge awaye from God.

God: of these mennes wo3kes I shall not nede, to speake any thing in this my exho3tations to good wo3kes, seing they bende them selues only to wo3ke wickednesse.

Hyppocrites albeit nowe and then they shewe somme wo3kes of mercye and pytie, and obserue the commaundementes acco3dinge to the outwarde letter: yet most commonly, their whole studdye is occupyed about superstitious ceremonyes, rytes, and externall exercyses: wherein they thinke that a Chri-styan mannes lyfe doeth chiefly consyst. Of the which so3te, are to goe in Pylgrimage barefoted, hanging Jewelles vppon stockes and stones, offering of incense and ware Candles, invocation of Saintes, and many other lyke toyes, coniopned eyther with great impietye and Idolatrye, o3 with great lyghtnesse and follye: whiche were neuer o3dayned by GOD, that we shoulde walke in them: against which kynde of wo3kes we p3eache, and teache most earnestly, as we are commaunded in the holy scripture.

Hippocrits and they3 wo3kes:

Hypocrits delyghte chiefly in woꝛkes ceꝛemonyall.

Hyppocrytes haue also an especiall delyght and pleasure in other woꝛkes, (god doubtles in some soꝛte) but such as belong to discypline, and exercise of the bodye, rather then to true godlynesse: as an abystnence from deynty meates, in often fastinges, watchinges, lying vppon the grounde, and to lyue after some one mannes pꝛescripte and oꝛder: whereby the loftynesse, and courrage of the flesshe is somewhat abated, and subdued. Which exercises we lyke very well of also, although wee ascrybe not so muche vnto them, as the vulgare soꝛt were wonte: but wee pꝛeferre verye much those woꝛkes, which come moꝛe nighlye to sincere Godlynesse, of the whiche I wyll speake hereafter.

The iudgement of the vulgare, concerning woꝛkes ceremonyall.

And the common and ignoꝛaunt people vndoubtedlye, if they see any menne leane with abstynencie, bꝛoken with labours, spent with watching, they wonderfully estæme such, and conceyue an especiall conceyte of theyꝛ sanctymonie and holynesse.

And yet it commeth to passe oftentymes,

tymes; both that men swell in theyr owne opynyon, of that crædyte which they haue with the vulgare, for those externall shewes: and in continuaunce of tyme do obserue the same with superstycious, yea, Iudaical mynd, as though true godlynesse dyd consyste therein: whereas in verye dæde they are of no moment, oneiesse those perfyt worckes which Chryste and his Apostles do so often requyre., bee annexed vnto the same. And it may be, naye, vsually we haue, and do se it so to bee, that those who chastyce theyr bodyes with obstinence, labour, and watching, that of their owne accorde haue renounced in dyet, flesshe, and strong drinke: do not abstayne from womans flesshe, ambicion, enuye, and malyce, emulation, and suche lyke: and yet in the meane tyme haue stollen the hartes of the simple, into theyr great admyration, and tickled with the vayne applausion of the ignorannt, are taken in amaze, and forgat them selues.

Hippocrits puffe vp in theyr owne conceyte.

Hippocrites somtyme do the worcks outwardlye of the commaundementes, they

Hippocrits somtyme doo morral

works, and after what sort.

they praye and holde vp theyr handes to God, but from a fylthy and corrupte harte, against whome the Prophete *Esay* cryeth very sharplye: When you shall stretche out your handes, I wyll turne myne eyes awaye from you: and when you shal multiplie your prayers, I wyll not heare you, for your handes are full of blood: washe you, make your selues cleane, and take away the wickednesse of your cogitations. These men dyd all thinges to be seene of the worlde, against whome our Maister Christe is most earnest, and sheweth that they are detested of God. They are no better then the Gentyles, but rather muche worse: fyrst because they haue obtayned more ample knowledge then they, & yet are no whyt better: Secondly, because they do not gad in good order, & manner, and yet ambitiouslye seeke the tytle of sanctitie and holynesse: wherein they are twyse guyltie, for it is well sayde of *Gregorie*: Counterfaite holynesse is a double iniquitie. Against suche kynde of workes we preache and teache, and that as you se not without many

Hagg.2.
Esa.1.58.
Pro.15.

Hippocrits worse then Infydels.

Mat.6.16 23.

Gregorie.

many authorytes, & graue examples. Let vs now come to the workes of Infydels, and vnbeleeuing persons, & consyder how we ought to estæm of them also.

Concernyng the Infydelles, whether wæ biewe theyr excellent, and noble knowledge and skyll, in Artes both lyberall, and manuary: or theyr honest actions and vertues, in ryuile lyfe, wæ maye not gaynesaye, but that they are the good bicllinges, and gyftes of God: which he collateth vpon, whome it lyketh him, for the publyque profyte of all mankinde. And if it were nædeful that *Beseleel & Oliab*, should haue vnderstanding & wisedome powred into them by Gods spirit, that they might be able, to frame & perfyte the Tabernacle: much more we ought to thinke, ỳ those things which are most excellent in humane societie, spring and thewe from the spirite of God. Neyther ought that place of Scripture to make any man stagger, which affyrmeth that the spirite of God dwelleth in the faythfull: for that is to bæ vnderstande of the spyrite of sanctyfication, whereby wæ are consecrated the

Workes of Infydels.

Bezeleel and Oliab could not buyld the Tabernacle, before they were taught by God. *Exo. 31. et 35.*

Rom. 8.
1. Cor. 3.
Eph. 3.
2. Tim. 1.

the Temple of the lyuing God. For he doth moue, replenisshe and quicken, all creatures with the same spirite, according to euery of their properties, which he gaue vnto them in the lawe of creation.

And in lyke maner, we ought to thinke of theyr worthy actions, & vertuus: For we ought not to be so dull and senseles, to thinke that there is no dyfference betwæne *Cata* and *Catalyne*: betwæne the iustice, equytie, and moderation of *Titus* and *Traiane*: and the sauadge, and cruell louseneſſe of *Caligula* and *Nero*: or betwæne the beastlie luste of *Tiberius*, and *Vespasians* contynencie: betwæne the consternation and contempt of Lawes. What thing can there remayne in good order, if we shoulde holde suche a confusion? God therefore hath ingraued in mans harte, a distinction betwæne honest and vnhonest actions, and as it were ratyfie the same, with the dispensation of his prouidence. For we se him bestowe tempozall blessinges vpon those that followe vertue: not that the externall Image, and shewe of vertue doth

Lactan. li. 3. ca. 19.

The great wisedome, learning, and vertues of the Heathen, are the gyftes of God.

God recompenseth moral vertues with tempozall blessinges.

doth deserue any thinge at all: but it pleaseth him to make manyfest vnto the worlde that waye, in what price hee hath the true and internall iustice of the harte, whyles he suffereth not the externall to goe vnrewarded: whereof it followeth, that those vertues, or rather images, and shaddowes of vertues in the Infydels, are Gods gyftes, because there is nothing lawdable and prayse worthy in any respecte, but that onely which commeth from him.

And yet let vs take Saint *Augustines* lesson with vs, which he geueth touching Lib. 4. contra Iul. The vertues of the Infidels be to no purpose in matters of saluation. they? workes after this manner: All that are straungers from the relygion, of the one and euerlyuing God, howsoeuer they seeme wonderfull, through the opinion of vertues: not onelie deserue no rewarde, but rather punishment, because the pure giftes of God are spotted, in their filthinesse. For albeit the vertues of the Painymes, in outwarde shewe be great, and maye cause many Christians to blush, when they see them selues so farre excelled of them, in a cyuile lyfe: yet there are many defectes, and

and fylthye spottes in their dædes and actions.

Defects in the vertues of Infidels, and especially the ignorance of God.

That principall poynt which is all in all, I meane the knowledge of God and right religion, was so wanting vnto them: that all other thinges were they neuer so excellent, could profite them nothing to salvation: for as is the body wythout the head, so were the vertues of the Ethnikes without the knowledge of the lyuing God. Some of them happely were halfe perswaded, that there is a God, who both created, and yet conserueth the worlde, whereof those dyuyne sentences of theirs dispersed here and there, in their workes are found: concerning God, Religion, faith, and such lyke (so with some knowledge of diuinity seemed to be bred, in them naturally) yet they were not certaynly perswaded of one God, and they wanted that dyuyne wisdome wherewith the Fathers and prophets were inspired: which is to be had onely out of the holye scripture, and to bee vnderstode by the ayde of Gods spiryt, wherein the salvation of mankinde is conteyned.

They

They knewe nothing of God as he reueled him selfe in his woꝛd, euen from the beginning, then the which benefyte none can come oꝛ bee moꝛe wyshed of mankinde. These cheefe and pꝛincypall vertues then, the true knowledg of God, loue, feare, and reuerence of God: togeather with perfyt trust and confydence in God, calling vpon him in distresse and necessity, was wanting vnto them.

They knewe nothing of God as he reueled him selfe in his woꝛd. True faith hope and pꝛayer wanted in them.

Beſydes this they knewe nothing of oꝛiginall synne, and naturall coꝛruption: they knewe nothing of the cause of synne: nothing of mennes mysserie: nothing of true and effectuall consolations, eyther against calamityes, oꝛ against death it selfe. They knewe nothing of the redemption of mankynd by Chꝛiste: nothing of the tyranny of the Deuyll: nothing of the reparration of Gods Image: name nothing of the olde man in *Adam*, and newe man in Chꝛiste. They knewe nothing of the resurrection of the dead: nothing of the daye of domme: nothing of the eternall blysse, and immoꝛtalitie with the

Ignoꝛaunt of oꝛiginal synne, the cause of mannes misery.

They knew nothing of mannes redemption and regeneration

Ignoꝛant of the resurrection.

the faythfull, shall enioye in boddye and soule in the heauenly kingdome.

Albeit then, the actes and dædes of the Ethnikes, geue outwardly a godlye shewe: as *Aristides* and *Phocion* in iustice and equitie: *Socrates* in pittie: *Xenocrates* in contynencie: *Lucretia* in loue of Chastytie: which they pursued (let vs graunt so much) to some good ende: admyt not for any desyre of glorye and renowme: but fyrst because the verye face and countenaunce of vertue semed honourable vnto them: secondly to leaue vnto theyr countrey men, domysticall examples whiche they might followe: lastlye, to styre vp in others, an emulation and desyre of vertue: if I saye all these good thinges were in them, yet we see howe farre they were from perfection.

The crowne and garland, as it were wanteth in theyr workes: to wytte, the knowledge of God, and an harte puryfied by fayth. Wherefore Saint *Augustine* spake of them, after this manner: There is no good thing without the chiefe goodnesse: and where the true

Lib. 4. contra Iul.

know-

knowledge of the eternall trueth vvanteth, there is no true vertue, no not in the beſt manners. And another: VVithout the relygion of the true God, that which ſeemeth to be vertue, is vyce: neyther can any man pleaſe God, without God, &c. For thoſe that are ignoraunt of the true God, can not haue true and perfyte vertue, but onely a ſhewe or ſhaddowe therof vaniſhing awaye. And whereas Reaſon and VVyll, bo concurre in all honeſt and good actions: the one admoniſhing what men ought to do, or not to do, the other purſueth and practyſeth the ſame: It is moſt certayne, that humaine reaſon after his fall, is oppreſſed with great ignoraunce and errour, and therefore moſt commonly iudgeth corruptlye: and VVyl alſo to be caryed to the worſt, in the execucion of all thinges. The knowledge of God then puryfying the hart, is doubtleſſe the origion and fountayne of all vertues, which is pleaſaunt and acceptable vnto God. It is that which illuminateth and informeth Reaſon rightly, and correcting corrupt vvyll, renevveth a man after God, in iuſtyce,

Proſper. de vocatione gentium.

Reaſon and VVyll corrupt.

Infydelles in their actions, neuer respect the last ende.

and true holynesse. Moreouer, the Ethnikes in their dædes respect not the right ende, which make a true and perfyt difference betwæne all actions for example sake. To releeue and geue almes to the powre, is acoumpted, and in dæde is a vertue if it procæde from the lone of God and man: but if it procæde of a desire to purchase prayse, and commendation of the world, it is synne and hipocrysie.

How the vertues of Infydelles are commendable and profytable in humane societie.

Wee do not refect in the meane time theyr Polyticall vertues in humayne society: but commende and imbrace them so farre forth, as they swarue not from right, reason and Judgment of the mynd: and especiallye from the tenne commaundements. But we admonysh therewithall, that Chrystians ought to haue a farre other respect then the Ethnikes had. For they auoyded vice, and followed vertue, through desire of praise, honour, and glory, or through desyre of dygnity and authority, or for comon concord and quyetnesse: or else through reuerence of men, and feare of the lawes, or some suche lyke matter.

Whereas

Whereas the Christians dyrect all theyr doing, to the glory of God, and profit of their neighbours. They weigh more the feare of God, then worldlye glory: the loue of Justyce, then deceytful prayse: and eternall blysse, more then temporall pleasure. The Ethnikes if there were any notable thing in them: vaunted as of their owne gyfts: but the Christians acknowledge God to be the geuer and authour of all good gyftes. The vertue of humilitye, then which Christ so earnestly requireth of vs, was wanting in the Infydelles.

What Christians ought to respect in their actions.

The same that hath bene sayd generallye of the Ethnikes, may be particularly extended to the Iewes, and Turks: who woulde fayne to acknowledge one God onely, to detest all Idols, and to excell in holynesse of lyfe: yet because they worshyp not God as he hath reueled and appointed in his worde, neyther beleeue that Christ is the sonne of the lyuing God: al their workes, must nedes be fowle, in Gods sight. For without that, ther is no true vertue, no knowledge of God, nor syncere worshipping of God:

Of the workes of Ievves, Saracens, and Turkes.

no pure loue toward God, nor towarde our neyghbour. They fayne vnto them selues a God, or rather an Idoll, who is not the Father of our medyatour, and redeamer Jesus Christe. Therefore they worshyppe not God a ryght, (for. Hee that knoweth not the Sonne, honoreth not the Father) nor yet calleth vpon his name. And because the holy ghost is geuen for the Sonnes sake vnto beleeuers, to styre vp newe motions in theyr hartes: it is euident howe farre from all godnesse Iewes, & Turkes are: whyles they despyse the sonne of God: who onelye sendeth the holy ghoste vnto men, to bræde in them all perfyte godnesse: Moreouer, for that the true loue of God (from whence all loue towarde our neyghbour is deryued) ryseth in vs vppon that aboundaunt mercie, which he hath shewed, in geuing his onlye sonne Christ, to be crucyfied for our sinnes: whome the Iewes & Turkes contempne, and blaspheme: it can not bee that they contempning him, shoulde syncerely loue God: or theyr neyghbour for Gods sake. *Iohn.*

So

So then both Iewes and Turkes, want the cheefe and principall vertues of Christians, the true knowledge, and feare of God, fayth, Charyty, hope, inuocation of Gods name, gyuing of thanks, obedience in sorowes and myseries, with others of that sorte. And if happely there be any shewes or pyctours of Politicke vertues in them, those are so defiled and spotted, wyth impure affections, that they lose all their bewty. We see in beasts themselues, some thing resembling vertue: as in the Lyons clemency, toward suppliants: in the Dogge, faythfull toward his Master: in Sheepe, softnesse and meeknesse, and yet these are not true vertues: it is euen so almost in the Infidelles, whose reason being voyde and destitute of the lyght of Gods spirite, wandereth in Ignorannce and darknesse, and can do no true and sincere vertue: but happelye nowe and then some vayne maske and shewe of vertue: and thus much of the workes of Paynyms and Infydels. A similitud

Thirdly and lastly, those good workes

Of the workes of faythfull Christians.

are to be consydered, which are done of those, who from the bottome of theyr harts, embrace true holynesse, and righteousnesse. And it were requisite if a man woulde prosecute euery thing exactly, dyligently to consider the signyfycation of ỹ word VVorkes: but because that matter in Englysh, would rather seme to be vaine ostentation, then serue to edification: I wyl omit the same for this tyme: and wyth some description, open the meaning or signification of good workes. Good workes are actions: which are don of men regenerat, by the ayde of Gods spirit, through fayth, according to the rule of Gods worde hauing their respectes as chefe vses, and endes: to wyt: The honor and glory of God, the ornament and honestie of our lyues, and the profite and commodity of our neighboures: I wil open euery part of this discription largelye: after I haue shewed howe earnestly almighty God in his word, requireth of his seruants good workes, which are established, and not reiected by fayth.

The definition of good workes.

Fyrst therefore al sincere and fayth-

full

full professors of the gospell, ought most certainly to perswade them selues: that they are adopted freely by God, and alreadie iustifyed through Christ by faith, and regenerate and sanctifyed by Gods spyrite, that they might in worde and deede expresse, and somewhat resemble, the nature and disposition of their heauenly Father: and therewithall declared vnto the worlde by theyr workes, that they are the sonnes of God. For that cause I haue againe, & againe repeted before that a Christian faith ought to be garnished with al kind of good workes. And therfore as the Apostle S. *Paul*, after that propositiō: VVe gather therfore that a man is iustified by faith, without the workes of the Lawe, In the waye of questioning sayth: VVe make the Lawe therefore in vaine through faith? He answereth by & by: God forbid, Naie, we establishe the Lawe. Euen so I presently affirme, that we do not now a daies, dissolue good workes, by ỹ doctrine of faith: Iustifiynge, but we rather establishe the same. For without faith there can be no good workes: and faith cannot be vnfruit full or ydle, in those that are iustified.

Good workes are established, and not reiected by the doctrin of iustification by sayth.

God requyreth good workes of his seruants.

Moreouer, almighty God him selfe requyreth of his seruants, the good workes of a true fayth: and grœuously accuseth, & condemneth by the Prophets & Apostles, those that are negligent and slouthfull. *Moyses* sayth in the Lawe: And nowe Israell, what doth the Lorde thy God require of thee, but that thou should feare thy God, and walke in his waies, and loue him: and serue the Lord thy God with al thy hart, and with al thy soule, and keepe the commaundementes of the Lord, and his ceremonies, which I commaund thee, that it maie bee well with thee. What should I speake of that, that the Law of God is geuen from heauen, that it may shew vnto them their infirmitie and offences, their natural corruption and iust condemnation: and so leadeth vs as it were by the hande, from trust and confidence in our selues, to depende vppon Christ. And yet that is but one scope or vse of the Law: which was geuen to the ende that it might be a rule of mans life, exhybiting a perfyte dyscipline to those that are iustifyed by fayth. So sayth the Prophete in the booke of *Psalmes*. Blessed is that man, whome thou O Lorde in-

Deut. 10.

Psa. 94.

structest

ſtructeth in thy lawe. And againe: Hee hath geuen a teſtimony vnto *Iacob*, and a lawe vnto *Iſraell*: that the poſteritye maie knowe and put their truſt in God, and not forget the workes of God, but keepe his commaundements.

The Prophetes euery where teache a true fayth in God, & his ſonne Chriſte: and alſo call for good workes, of the true worſhyppers of God. Bleſſed is he (ſayth *Ieremie*) that truſteth in the Lorde, hee *Iere.17.* shall be like a tree planted by the waters, whiche ſendeth his moyſture vnto the rootes, and he ſhall not feare when ſommer commeth. And his leafe ſhall bee greene, and he ſhall not be in daunger in the tyme of drought, neyther ſnall he ceaſſe to bring forth fruicte. **Which worde he tranſlated no doubte out of the** *Eſa.5.* **firſt Pſalme. And in** *Eſai* **the Prophet,** mention is made of a Vineyarde, that was planted to bring forth fruicte. And *Luk.3.* *Iohn* **Baptiſt the forerunner of the Lord,** *Matth.3.* appoynted diſcipline and order of lyfe, *Iohn* to thoſe that aſked of him what they *Baptiſt.* ſhoulde do: and amongſt other thinges he ſpake thus to the Phariſees, and Sa-

ducees:

duces : Yee generacion of vipers, who hath taught you to flye from the vengeaunce to come? bring forth the fruites of repentaunce. And *Zacharie* his father, *Luk. 1.* ſonge and ſayde before: That vve being vvithout feare, and delyuered out of the handes of our enemies, might ſerue him: in holynes and righteouſnes, all the daies of our lyfe.

Our Lorde and ſauiour Jeſus Chriſt, in that his Sermon made vnto his Diſciples, in the Mountaine: exhorteth them, *Math. 5. 6. 7.* & in them all, the faithfull to good workes: but eſpecially in the ende, concluding with theſe wordes: Not euerie one that *Christ.* ſayth vnto mee Lorde, Lorde, ſhall enter into the kingdom of heauen: but he that doth the vvyll of my Father, vvho is in heauen. And immediatly after, he ſubioyneth two Parables, of one that buylt his houſe vpon a fyrme Rock: and of him that layd his foundation vpon the ſande. The hearers and doers of the worde of God, are lyke vnto them: the hearers only reſembled vnto the others: And when *Luk. 11.* a woman cryed out ſaying: Bleſſed is the vvombe that bare thee, and the paps that gaue

gaue thee ſucke, Our ſauiour anſwered: But bleſſed are they that heare the word of God and keepe it: And euen the lyke anſwere he gaue vnto the Iewes, boſting that they were *Abrahams* ſonnes. If ye vvere *Abrahams* children, ye vvould doo the vvorkes of *Abraham*: you are of your father the Deuyll, and fulfyll the deſires of your father. And againe: I am the true vine, and my Father is the husbandman: hee cutteth off euerie braunche, that doth not bring foorth fruite in mee: and euerie one that bringeth forth fruite, he purgeth, that he maye bring forth fruite more plentifully. *Ioh.8.* *Ioh.15.*

The Apoſtles call for good woꝛkes.

In lyke manner the holy Apoſtles, commending the doctrine of theyr Maiſter to all Nations, doo moſt earneſtlye call for good woꝛkes. As obedient chyldren, not faſhioning your ſelues, vnto the former luſtes of your ignoraunce. But as he vvhich called you is holy, euen ſo be yee holie alſo, in all manner of conuerſation. And if ſo bee that yee call on the Father, vvhich vvithout reſpecte of perſonne, iudgeth according to euerie mannes vvorke, ſee that yee paſſe *1. Pet.1.*

the

the tyme of your dwelling heere in his feare. For asmuch as you knowe howe that you were not redeemed with corruptible things, as syluer and golde, from your vaiue conuersation, which ye receiued by the tradition of your Fathers. But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

2. Pet. 1. And in his latter Epistle, after the rehearsall of certayne vertues, he addeth: For if these thinges be among you, and be plenteous, they wyl make you, that ye neither shall be idle, nor vnfruictefull, in the knowledge of our Lord Iesus Christ. But hee that lacketh these thinges, is blinde, and can not see farre of, and hath forgotten that hee was purged from his olde sinnes. VVherefore brethren geue the more dilligence, for to make your calling and election sure, for if ye do such thinges, ye shall neuer fall.

1. Thes. 4. Saint *Paule* in lyke manner wryting to the Thessalonians sayeth: VVee beseeche you brethren, and exhorte you by the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how you ought to walke and please God. For

you

you knowe what commaundements wee gaue you by the Lord Iesus. For this is the wyll of God your holinesse, that yee shoulde abstaine from fornication. That euerie one of you shoulde knowe howe to possesse his vessell in holinesse and honour, &c. And in his Epistle to *Timothie*. This sure foundation of God endureth, hauing this signe, the Lorde knoweth who are his: and let euerie man that calleth vpon the name of the Lorde, depart from iniquitie. If a man therefore purge him selfe from these thinges, hee shalbe a vessel sanctified to honor, applied to the vse of the Lorde, and prepared to all good workes. But speaking of the hypocrits, he sayth thus: They professe that they know God, but in their deedes they deny him, being abominable & disobediēt, and reprobate to al good works. The blessed Apostle and Euangelysse, sayth thus: If we saie we haue fellowship with him, and walke in darknesse, wee lye, and doo not the trueth. And if wee walke in the light, as he is in the light, wee haue mutuall fellowship with him. And S. *Iames*: Be you doers of the word, and

2. *Tim.* 1.

Tit. 1.

1. *Ioh.* 1.

Iam.1. and not hearers onely, deceyuing your selues. For if a man heare the worde, and expresse not the same in his deedes: he is lyke a man that beholdeth his face in a glasse. For beholding him selfe, he goeth his waye and forgetteth his similitude.

Iud.1. *Judas* also the brother of *Iames*, & Apostle of Christ, is very angry with those that abuse the grace of our God to wātonnes, and sayth: That such haue already, manifestlie denyed God, and his sonne Christ.

This doctrine of good workes, I haue specifyed, and collected out of the holy Prophetes and Apostles: Least some myght report of vs, that we are very copious in the doctrine of Iustification by faith. But bare and barren in the other part of Christiā doctrine cōcerning good workes: & principally least Sicophantes myght cauell that we are despysers, and enemyes to good workes. The Apostles of Christ the Lord: and namely S. *Paule* the doctour of the Gentyles, and vessell of election, haue notablye set out Gods grace. And very often inculcate, that men are iustified before God by faith, & not by the law, by grace, & not by workes: and yet notwithstāding, they vrge most earnestly

ernestly ẏ works of faith. Ye were somtime darknesse, but now are you light in the Lord: vvalke as children of light: For the fruite of the spirite is in all goodnes, righteousnes and truth, approuing that vvhich is acceptable vnto the Lord. And haue no fellowship vvith the vnfruitfull vvorks of darknes, but rather rebuke thē.

And as the preaching of Gods grace, is nowe a dayes obiected vnto vs, as a reproch: euen so was it in the tyme of *Paul* the Apostle, when many obiected & sayd: that the Apostles taught men to do euyl, ẏ good might come thereof. There were moreouer, Hippocrits, & falsegospellers, who abused ẏ preaching of grace, faith, & Christian lyberty, to satisfy their carnall lustes: & yet the Apostles continued most constātly, and earnestly, in teaching that doctrine: neyther dyd they inhybite the doctrine of iustifycation, because ẏ some men had no regarde of good workes. But they sharply rebuked such, and admonished the faythfull to beware of such peruerse lybertie. In consideration whereof S. *Peter* is thought to haue vttered these words. And suppose that the long suffering of the Lord is saluation, euen as our

The preaching of grace reprochful to the wicked. *Rom.3.5.*

deare

2. Pet. 3. dearelie beloued brother *Paule* also, according vnto the wisedome geuen vnto him, hath written vnto you: speaking of suche thinges, amongst which are many things harde to vnderstande, which they that are vnlearned and vnstable, peruert, as they doo also the other scriptures vnto their owne destruction. Ye therefore beloued, seeing ye be warned aforehand, beware least ye also being ledde awaie, with the error of the wicked, fall from your owne stedfastnesse: And the same Apostle in another place. For so it is the wyll of God, that with well doing ye maie stoppe the ignoraunce of foolishe men. As free, and not as hauing the libertie, for a cloake of naughtinesse, but euen as the seruauntes of God.

Peters iudgement touching *Paules* Epistles.

1. Pet. 2.

Gal. 5. Vnto this agreeth the saying of Saint *Paule*. Brethren, ye haue bene called into libertie, onelie let not libertie bee an occasion vnto the flesh, but by loue serue one another. And almost the like was vttered before of our Sauiour Christe: Verelie, verelie, I saie vnto you: that whosoeuer committeth sinne, is the seruaunt of sinne. And the seruaunt abideth not

Against the abuse of Christian libertie.

not in the house for euer: but the sonne abydeth for euer. If the sonne therefore shall make you free, then shall you bee free in deede. Wherefore Christians who are made frę in true Christian liberty, are delyuered from the Deuyll, synne, & condemnation, that synne may not rule in their mortall bodies, (albeit the dregges and remnaunts of naturall corruption remayne in them) neyther are they subiect to the sentence of eternall death, albeit they deny corporally, and to be short that they may not serue synne and Dyuell, but Grace and Christ. *Ioh.8.* True Christian lybertie.

And hauing spoken thus much of the necessity of good workes. It consequently followeth, that I returning to the definition of good workes, shoulde shewe what workes are allowed or disalowed in Christes Church. And fyrst we do not deryue the same out of the decręs of men: but acknowledge God to be the fountayne and authour of the same. For all men by nature are lyers corrupt and synfull, and howe can that which is euill bring forth good, therefore The origin of good workes.

from God onely who alone is good, all good workes do spring. The blessed Apostle Saint *Iames* sayth. Euerye good gift and any perfyt gyft, is from aboue descending from the Father of lights. *Iam.1.*

Saint *Peter* also writeth to the same ende. The God of all grace who hath called you to his eternall glory through Iesus Christ, strenghthen and confirme you. *1.Pet.5.*

And Saint *Paule*. It is God that worketh in yon both the wyll and the deede. *Phili.2.*

Our Lorde and sauiour Iesus Christ sayth. He that abydeth in mee, and I in him the same shall bring foorth much frute: And in another place. Hee that doth truth commeth vnto the light: that hisworkes maye be manyfest that theyare done by God. *Io.15.* *Ioh.3.*

The Prophete *Esaye*, also inspyred wyth Chrystes spyrite, sayeth: Lorde thou shalt geue vs peace, for thou hast wrought all our workes. *Esa.26.*

Good workes are of God, and yet in som respect they are called our owne workes.

Nowe although we hould that good workes procede from God, as the fountayne and origyn: yet he dooth not these thinges without vs, but rather worketh by vs, and in vs, so that the works

of

of God done by vs, are also our owne
woꝛkes. Foꝛ GOD doeth regene-
rate his elect and chooſen ſeruauntes
with his ſpirit, and gyueth them fayth.
Then they being ſo regenerate, lyke
Gods obedyent chyldꝛen, doo yælde
and apply them ſelues to pleaſe him
with a holye lyfe and conuerſation. And
the holy ſpirit which is in them is effec-
tuall, ſtyꝛring vp theyꝛ power and wyll
to all good woꝛkes in all partes and
courſe of their lyfe. Fayth alſo wherby
mens harts are purified is not idle and
ſluggyſhe but doth her part: and is a vi-
gelent and diligent kæpers of integrity
of mynde, and vertuous conuerſation
thꝛoughout all their life. And doth as it
were put them in mynd, that they be-
ing once purifyed in the bloud of Chꝛiſt,
thꝛough the holy ghoſt: ſhoulde kæpe
them ſelues vnſpotted in the fylthye
woꝛld from all pollution of the fleſhe:
neuer to abuſe the gyfts of the body but
to pꝛeſerue the ſame as a veſſel of honoꝛ
The regenerate therfoꝛe watch & woꝛk
rightcouſneſſe, neyther do they make a
ſmall accoumpte of ſynne, as wycked

How good woꝛkes are wꝛought.

worldlyngs dw: for they right well and depely consider, that God who sent hys sonne into this world to be a propiciation for synne, and gaue him to death, euen the death of the Crosse: both both hate synne as a thing abhominable, and also loue Iustyce and purity of lyfe. And for that cause they also hate synne, and loue righteousnesse, detest impiety, and imbrace pyty, and so studie to practyse the same all the dayes of theyr lyfe.

Impedymentes of good workes.

But in this labour and endeuour of the chyldren of God, there are manye lets and hinderances: and holy men are afflicted, as it were with a greuous and dayly battell which is neuer ended

A continuall battell.

before the daye of death for that deadly and crafty enuy of ours, Satan the Deuyll rusheth vppon vs with greate vehemency, and vndermyneth vs with a thousand temptations. And he is assysted with many mightye confederats. For our owne flesh is slowe and dull to all goodnesse: and prone to all vicionsnesse. The flattering and disceytfull world also vrgeth vs mightely, with compa-

company pleasures, honours, which are most vayne. There are also many worldlings, who with their pernicious examples, do cary the simple sort into distruction. What should I saye of feare and hope, which do exceding exercyse and afflyct the mynds of the regenerate: in such sort, that onlesse Gods spirit dyd euery howre assyst them, and confirme they? sayth, they coulde do no good worke at all. Against these and all other temptations, that disciple so dearly beloued of Christ, do comfort vs saying, This is the loue of God that we should keepe his precepts, and his commaundements are not heauy. For euery one that is borne of God ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen your faith. VVho is he that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God? And S. *Paul*: If his spirit that raysed vp Iesus Chirste from the dead, dwell in you: He that raised vp Christ from the dead, shall also quicken your mortall bodyes, by the power of his spirite dwelling in you.

God aydeth vs euerye moment.

1. *Iohn.* 5.

Rom. 8.

By the whiche woꝛd all faythfull men maye eaſcly gather, the carke and care with Gods ſpirit dwellyng in the harts of the faythfull, taketh that Juſtice may ouercome and Iniuſtice be vanquyſhed. And Chꝛiſt our ſauiour pꝛomyſeth that he wyll powꝛ his ſpirit moſt plentyfully vpon vs: and doth alſo commaund vs, to aſke the ſame of him with ardent and continuall pꝛayers. The faythfull therefoꝛe, and ſuche as are regenerate, by Gods ſpirit, contynue in pꝛayers without intermyſſion. They kæpe theyꝛ bodyes in ſubiection, with moderate faſting and abſtinency, that theyꝛ pꝛayer maye be moꝛe zealouſe. Foꝛ pꝛayer and faſting are as it weare pꝛeparatyues to good woꝛkes.

Helps and furtherances to doo good woꝛkes,

Nowe as theſe impedimentes aboue ſpeecfyed, doo hinder men from doing of good woꝛkes: euen ſo there are manye things which further, and helpe vs toward the pꝛactyſe of the ſame: amongſt the which is eſpecially Gods ſpirit, then a true and perfyt fayth, and afterwarde continuall and earneſt pꝛayers. Wherunto we may adde, the ſincære doctryne

of

of all tymes, and ages, aſwell vnder the ould, as new teſtament. And moreouer the innumerable examples of the ſeruaunts of God, and of Chriſt, the Lord and ſauiour of the whole worlde, who amongſt other things ſayth: I haue geuen an exãple vnto you, that as I haue done ſo ſhould you do. Beſydes theſe thinges the very filthineſſe of vices terrefying vs from ſynne: and the prayſe & fayre beautye of vertue, inuiting vs to the ſtuddy of pyty. The wrath of God alſo and the ſeuerity of his Iudgments: the fearefull threates of payne and torments aſwell tempozall as eternal, wyl plucke vs from vices. On the other ſide the fauour of God, the mercyfull countenaunce of that eternall Iudge, his bountifull promyſes and hope of bleſſings, aſwell tempozall, as eternall wyl encozrage vs to purſue, and practyſe vertue. For the faythfull wyll not bee ingrat foz Gods innumerable benefits: neither wyl they offend their brethren with their filthy liues, foz whom ỹ lozd Ieſus ſuffred ſuch greuous pains & tozments. Theſe, and ſuch other like conſi- *Iohn.13.*

derations, do both staye men from vice, and farther them to vertue.

What manner of workes the godly doo.

But the godly vse a choyse and discretion in doing workes (as I haue once or twyse alreadie spoken) accounting of those onely that are appoynted by God: Wherin that elect vessel S. *Paul* geueth vs a good lesson, writing to the *Ephesians*. VVee are created in Jesus Christ to doo *Ephe. 2.* those workes, vvhich he hath prepared for vs to vvalke in. Fyrst he affyrmeth notably, & with great weyght of words, that we were created in Christe Jesus to doo good workes. We answere not then our ende if we rotte, and putryfie euyll and fylthie sinne, and returne not to God by true fayth, and hartie repentaunce. And confesse wee drawe our *Iohn. 15.* lyuelye moysture from him, wee can neuer bring forth any good fruite: for so Christ him selfe beareth wytnesse. The Apostle therefore speaketh with great weyght and effycacie, in that he sayth: that we were created in Christ Jesus to do good workes. Then lest we should be ignorannt what good workes the Apostle would haue, he addeth: VVhich he hath

prepared

prepared vs to walke in. What be those which he hath prepared for vs to walke in: but those which he hath reuealed vnto vs in the holy lawe: of his commaundementes. And therefore our sauiour Christe demaunded in the gospell by a certaine man: What shall I do to possesse eternall life? and what is the greatest commaundement in the Lawe: He answering, sent him vnto the law: wherof this is the summe. Thou shalt loue the Lorde thy God with all thy hart, with all thy soule, and with al thy minde. This is the first and great commandement. The seconde is lyke vnto this: thou shalt loue thy neighbour as thy selfe: for in these two commaundements consist the whole lawe, and the Prophetes. *Math.12. Luk.10.*

I repeated once or twyse before, that the tenne commaundementes, are the most certaine, & most absolute platforme of good workes. Which thing that it maye more euydently appeare, I wyll by a briefe enumeration (as it were in a table) noate and poynt out the same. Vnto the fyrst commaundement, we maye referre the feare of God, fayth, loue, I. *The ten commaundementes are an absolute rule of good workes.*

loue, and assured hope in aduersitye togeather with patience and constancie.

2. The second commaũdement containeth all true worshypping of God, and the auoyding of al superstition and Idolatry.

3. The third commaũdement comprehendeth, the reuerence of Gods name, togeather with inuocation & confession of the same. And the fowrth commaundement calleth for the preaching of Gods word, publique prayers, and for external worshypping and seruing of God: allowing also semely and moderate ceremonies, and especially such as maye tende to edifying in the church of God.

4. Vnto the fyfth we may referre pitie towarde our Parents, countrey, & kynsfolkes, lawful obedience vnto the Magistrate, and all superiours, and the offices in ciuile life.

5. The sixte commaundeth iustyce, and iudgement, the defending of the fatherlesse, & widdowes, and the delyueraunce of those that be oppressed, benefycencie, & innocencie.

6. The seuenth comprehendeth, faith and trouth, betwæne maryed persons, and dueties of matrymonie, honest and godly education of chyldren,

7. the

the lone of chastitie, and sobrietie. We 8.
maye referre vnto the eyghth, iustice in
contracts and bargaynes, muncypcencie,
lyberalytie, and hospytalyty. Vnto the 9.
nynth we may referre, the loue & studye
of trouth throughout all our lyfe, sayth
in worde and deede learned, honesty, and
profitable communication. And vnder 10.
the tenth are conteyned, good and godlye
affections, togeather with all holy, and
honest cogitations. And this is a verye
briefe and compendious fourme & rule
of good workes: Which if you woulde
haue more contract and short, you maye
consider the spæche of Christ, deuyding
the same into two generall parts: Thou *Math.* 12.
shalt loue the Lord thy God with all thy
hart, and with all thy soule, and with all
thy strength: and thy neighbour as thy
selfe. And whatsoeuer you would that
men should do vnto you, euen so do you
vnto them.

Wherein this is principally to be ob- The lawe requireth internal obedience.
serued, that the dyuine lawe, the sum or
effect where of is the loue of God, and
our neighbour: doth not requyre of those
that be iustified, onely externall workes

and

and dyscipline: but also the interiour and spyrituall motions of the hart, consonant to the holy wyll of almighty God, as our sauiour Christe him selfe beareth wytnesse, saying: You shall be perfect, euen as your heauenlie father is perfect. *Math. 5.* For praue and corrupt affections, and cogytations of the inner man, are rebuked and informed by the lawe of God. And therewithall externall dyscipline is plãted: in so muche that by the rule of the tenne commaundementes, all men, and all orders, and vocations of men: are informed and instructed in theyr duety, in all tymes, and places. All estates, seres, and ages, as Princes, Prelates, Husbandes, Wyues, Maisters, seruauntes, fathers, chyldren, men, women, bonde, and free, are dyrected and guyded, by the lawe of the tenne commaundementes.

The tenne commaundementes are a rule of lyfe, and as it were a lodesmã to all seres & degrees.

The ende of good workes.

The last parte of the discription of good workes remayneth touching theyr ende. For I sayd that all the good works of the regenerate, ought to respecte the glory of God, the ornament of our liues, & the commodity of our euen Christian.

The

The faithfull do not good workes, to be iustifyed thereby, or to obtaine remyssion of theyr sinnes, or to procure vnto them selues and others eternall lyfe, they do them not to be sæne of menne. But rather that God might be glorified amongst men: that they might shewe theyr obedience in walking worthy of theyr vocation, to the comfort and profit of their brethren. The Lorde and sauiour Christ sayth thus in the gospell: Let your light so shine before men, that they seeing your good workes, maie glorifie your Father who is in heauen. He speaketh signifycantly: That they may see your good works, and glorifie your heauenlie father: not that they maye worshippe and glorifie you. For touching those that do theyr workes, that they maye be sæne of men: our sauiour speaketh in the same gospell. Take heede that you do not your almes before men, that you maye be seene of them. For if you doo so, you haue no rewarde with your heauenlie father. In the which he teacheth vs excellently: that to do good workes in secrete, is to do them with a minde

Math. 5.

God is glorified by our good workes.

Math. 6.

minde voyde of vaineglory, seking only to please God. And as God is glorified in good workes: so is he dishonored with euyll workes, as Saint *Paul* alleageth out of the Prophete: The name of God
Rom. 2. is euyll spoken of through you amongst the Gentyles.

Moreouer, the godlye are alwayes thankful to God for his benefyts: which thing is plainly declared in that worthy
Luk. 17. example of the *Samaritane*: who as sone as he sawe that he had recouered health:
In doing good workes, we are grateful to God. returned immedyatly, and falling down at the Lordes feete, with a lowde voyce glorifyed God. Which thing all those also dw, that are purged with Christes blod, and shewe them selues gratefull in worde and dede, to so bountyfull a Lorde and sauiour. And Christe him selfe declareth howe odyous, ingratefull menne are vnto him, in that speche of his vnto the Samaritane: VVere there not tenne cleansed? and where bee those nyne? There are none founde, that returned to glorifye GOD, but onelie this straunger. And Saint *Paul*:
Rom. 6. Doo you not knowe, that to vvhome you

you geue your selues seruauntes to obeye, his seruauntes you are, whome you obeye, eyther of sinne to death, or of obedience to Iustyce? The faythfull, therefore being nowe made the seruauntes of Iesus Christe, applye them selues to obedyence, & rygh teousnesse: departe from iniquitye, and Sathan, from whose tyranny they are delyuered, by the obedience of Christ.

Besydes these thinges, the godlye dw good workes, to confyrme theyr fayth, and to assure and certyfye theyr consciences, of theyr Election. Endeuour my brethren (sayeth Saynde *Peter*) to make your vocation, and election certayne. And Saincte *Paule* counsayleth his scholler *Tymothie*, to styre vp, and as it were to kyndle the gyfte of GOD in him: for as fyre increaseth, and burneth whotter by the adding of wodde: euen so is pyttye and fayth, augmented, and confyrmed, by the exercyse of good woorkes. GOD hath not called

Good workes confyrme our fayth in vs, and assure vs of our election: 2. *Pet.* 1. 2. *Tim.* 1.

In apte symilytude.

led vs vnto vncleannes, but to holynes: neyther into darkneſſe, but out of darkneſſe into the holye lyght, whereunto those wordes of the Apoſtle ſæme to

Coloſ. 1. ſerue. VVe ceaſſe not to praie for you, that you woulde walke worthie of the Lorde, that you maie pleaſe him, in all thinges, fructifying in all good workes, increaſing in the knowledge of GOD, confirmed with all ſtrength, according to the power of his glorie, to all ſuffering, and patience with hope. And in a-

Ephe 5. nother place: Ye were once darkneſſe, but nowe are you lyghte in the Lorde: walke as chyldren of the light: for the fruite of the ſpirite conſiſteth in al goodneſſe, iuſtice, and trueth, allowing that which is acceptable to God: and haue you no fellowshippe with the vnfruitful workes of darkneſſe, but rather rebuke them. Therefore as the Apoſtle commaundeth the faithfull to walke worthy of theyr vocation, and sheweth them alſo howe they maye do the ſame: euen ſo the godly alway do thoſe things, which they are commaunded, and dyrect theyr workes to this ende, that they maye

declare

declare them selues to bee the chyldren of the lyght. The chyldren of God also in their workes labour to profitte all men, and to hurt none. Let no man (sayeth the Apostle) seeke those thinges that bee his owne, but that which is anothers: as I in all thinges please all men, not seeking my owne gaine, but the profitte of many, that they maie be saued.

Good workes serue for the profyt of our neighbour. *Phil. 2.*

And these workes of Godly men, do exceadinglye please the Lorde our God: but not of their owne dygnitie and worthynesse, if ye weygh them in respect of men, or in them selues: but because they are done of those that are reconcyled to God in Christ, by faith and new obedyence. And if nowe and then through the corruption of our nature, wee fall into sinne and wickednesse, whereby we steyne and pollute the good workes: yet God, such is his goodnesse, wynketh (as it were) at suche escapes, couering our fylthinesse, and spots, with the garment of his Christ, bee washeth and cleanseth the same with his most precious blood: wherof the Apostle speaketh thus. There is no condemnation to those that are in

For what cause good workes please God

Rom. 8.

Christ Iesus, who walke not after flesh: but after the spirite: and who shall laye any thing against the electes charge? It is God that iustifyeth, who is he that wyll condempne. &c.

God rewardeth the workes of faithfull men.

And that these good workes of Christians are acceptable to God, and please him: it appeareth by that, that God rewardeth, and crowneth the same with great honors and rewardes, both in this life, and in the lyfe to come. Obserue and heare (sayeth the Lord) all those thinges which I commaund thee, that it male be wel with thee and thy children after thee, when thou shalt doo that thing which is good, and acceptable in the sight of the Lord thy God. The Prophet also speaking beforehand of the Christians. I wil bring them (saith he) into my holie moūtaine, and I wyl cheare them in the house of praier, their offeringes and oblations shall please mee vpon my aulter. Wherunto the Apostle no doubte had respect, saying: I beseeche you brethren, by the mercifulnes of God, that you woulde offer your bodies, a quick, holie, and acceptable sacrifice to God, which is your reasonable

Deu. 12.

Esa. 56.

Rom. 12.

sonable seruing of God. And the promise made by God vnto *Abraham*, in all the faithful in him is most comfortable, in þ he sayth: He wyl be their defence & plentiful reward. And the Apostle sayth: That godlynes hath promise, both in this life, and in the lyfe to come. And againe: The iuste iudgement of God shall be declared, which wyll rewarde euerie man according to his deedes. To them which by continewing in well doing, seeke for glorie, and honour, and immortaiytie. But vnto them that are contritious, and doo not obeye the trueth, but obeye vnrighteousnesse, shall come indignation, and wrath. Tribulation and anguish, vppon euerie soule of man that doth euyll. Wherefore, wee se it moste euydent, that GOD hath prepared most plentyfull, and lyberall rewardes, aswell in this lyfe, as in the lyfe to come, to all those that hate synne, and worke ryghteousnesse: and the Apostle approueth Gods Iustyce by the same, whyles that hee sayeth: God is not vniuste, that hee vvyll forgette your vvorke.

Gen.15.

1.Tim.4.

Rom.2.

Heb.10.

These and many other such places of scripture do sufficiētly declare that God rewardeth the good workes of godly men. And yet it is not to bee inferred or collected that they maye truste to be iustified and saued thereby: For the godly do frely and willingly confesse: that theyr workes are rewarded of grace, and not of theyr owne merytt: especially for that they euer do fele and perceyue, that throughe humayne infyrmitye, theyr workes are neuer so perfyt, but that they haue nede of Gods mercy, to mytigate the rigor of his Justice, and examining theyr good workes. Therefore in consyderation of theyr hyre, or reward, the godly extoll Gods grace and mercy: who geueth to the vndeseruinges, as though they had deserued: and perceyuing imbecillytye and wickednesse in them selues, are humbled in myndes and crye with the Prophet: If thou O Lord marke our iniquities whoo is able to abide it. Almightye Gods dooing in this, and many other matters, maye bee resembled to carnall parentes: who hauing sonnes, to be theyr heires by lawe

In what respecte God rewardeth his seruauntes.

In apte similitude.

of

of nature and byrthright: yet they inflame and kyndle vertue, setting before their eyes gyfts and rewards. Whose gracious & vertuous children, acknowledge themselues to owe al eden of duty to their Parents without rewards, and therefore they referre all such benefyts and rewardes to the mere bounty and lyberalytye of their Parents. They looke not for hyre and rewardes, as seruaunts and hirelings, but onely for the fauor and loue of their heauenly father. And as the sonnes of the freewoman, and not the sonnes of the bondwoman, are heyres, euen so the kingdom of God is not the stipend of seruauntes, but the rewarde and heritage of children.

The sum or effect of the premysses.

To conclude this matter of merit and reward, the mercifull and gracious Lord rewardeth his louing children for their good workes, not for the perfection and dignity of the sayd workes, but because the doers of those good workes, are sones and children. They are made sonnes & heyres by adoption in Christ, & therefore their workes are acceptable to God, not in respecte of them selues,

but for Christes sake, in whom they are ingraffed, and of whose moysture (as it were of heauenly dew) they are partakers, so that all their rewards, are of necessity referred to the grace and mercy of God. And although we graunt remuneration, and rewarde of good workes: yet merytes or Desertes cannot be inferred thereof. That by our workes wee are able to procure eternall lyfe. For the scripture sæmeth of purpose in all places, to auoyde the word merit. The stypend of sinne is death, but eternall lyfe is the gift of God, through Iesus Christ: and therefore Saynte *Augustine*, wryteth very excellently. VVilt thou fall from grace, then boast thy owne merites: And agayne. VVhen a man seeth that all his goodnesse commeth not of him selfe, but of God: he easely acknowledgeth all that which is prayseworthy in him, not to be of his owne merites, but of the mercy of God.

Rom. 6.

August. in psal. 31. et in psal. 88.

Good workes not hyndered but furthered by this Doctrine.

Neyther yet is the earnest and ardent desire of working righteousnesse extinguished, and quenched by this doctrine as our aduersaries slanderously lay vn-

to

to our charge. For as we deny mans merit: so do wee teache Gods reward, which we referre to his grace and mercye. We ad also that Gods holy spirite, dwellyng in the faythful, workes effectually in their hartes, that they bringe forth good frutes. For God hath geuen vnto his seruants, not the spirit of feare, but of power, loue, and sobriety. So that the godly being indued with holy moderation, and humilyty, are afrayde to ascrybe that to their owne merits, which of right belongeth to the grace of God, & the merittes of his sonne Jesus Christ: herevnto consenteth the holy Father Saint *Augustine*. Let no man saye that grace is geuen vnto him by his merites as heretikes falsely affirme. Not because there is no good merit of the godly, nor euyll meryt of the vngodly, for if it were so, how should God iudg the world. But the grace and mercy of God, conuerteth man whereof the Psalme speaketh. The mercye of my God shall preuent mee. Which thing seeing it is most euident, let no man leaue the only & perfit foundation which is Christ, through whom we

Ad valentium Epist. 46

Psal. 78.

are iustified by fayth, and not by workes: and yet we being setled vpon this foundation, as lyuelye stones: ought lyke wyse buylders, to laye vpon the same in ryght and decent order, true and perfytte good workes.

Great difference betweene the faithfull and vnfaithfull.

It appeareth by that which hath bene spoken before, what great difference there is betweene the vertues of Christians, and Infydelles. Surely, so great as there is betweene a beast, and a child: betweene a wyse man and a foole: or betweene a blinde man, and one that seeth well. For vnto Christians is the secrete wyll of God reuealed, and that mysterie, which as the Apostle sayeth, was hyd many ages. Vnto Christians God the father of glorye hath by his spirite in his worde reuealed wisedome, and the knowledge of him selfe. To conclude, Christians are translated out of the power of darkneſſe, into the kingdome of his dearely beloued sonne, by whome we haue redemption through his blood, and remyssion of sinnes: In whome it hath pleased the heauenly father to dwell with all fulneſſe, and by

him

him to reconcyle all thinges toward him selfe, and all thinges pacifyed through the blood of his crosse, whether they be in heauen or in earth.

Seeing then the excellent dignitie of Christian men is suche: let them also thinke that their lyfe, and conuersation, ought to be most excellent, and to passe all other Nations or professions. For Paynimes and all faythlesse people, doo leade a lyfe, without any faith or hope, they know nothing of eternall lyfe. And although amongst many of them some do holde the immortality of the soule: yet their arguments depend of naturall reason, and haue not force and effecte to perswade weake mynds. Neyther touching matters of this lyfe do they procede any further then the bare letter of the seconde table of Gods commaundementes, and so much as appertayneth to the shadowe of honestie, in externall manners and actions. They being ouercome with the lustes of the flesshe, and drawne into vices, knowe not the occasion of the same, muche lesse the meane to amende the same: nayc, they

often

often frely confesse, that they are violently drawen with their filthy appetyts, they se better thinges, and allowe of them, but they choose and embrace the worst: they desire those thinges that are forbidden them, they pursue such things as fleete awaye, and refuse those things that are offered vnto them. Such is the corrupt nature of all men, that lyue without the direction of Gods spirit, and the light of the gospell.

The excellent knowledge of Christians.

But the Christians beleeuing in the sonne of God and walking in the cleare light of his gospell: do know that they are redeemed not with any corruptyble thinges, as syluer & gold, but with such a matter, whose lyfe hath no end, doubtles euen with the blod of Jesus Christ. And for as muche as bee beyng both God, and man, lyueth for euer, and therefore became man to redeeme vs, and couple vs vnto him selfe, wee do knowe that wee shall liue in him throughout al eternytes: and in this faith we looke for eternall lyfe when as God shalbe all in all. And in this lyfe we resist carnall con-

An aptre simplytude.

cupiscenses,

cupisenses, and suffer not synne to beare rule in our mortall body. We resyste not the holye ghoste we serue not the flesshe but that serueth vs. Yea and although somtyme this carnall nature of ours wyll shewe it selfe, yet we accompt it a thing vnworthy to followe the bent thereof: and being the chyldren of God, are ledde with Gods spirite onlye.

Let vs for example sake bewe these greate courtyers, and noble men placed in dignytye and authorytye: whe puffed vp with ambition and hautinesse of mynde, throughe a vayne conceyte of theyre offyce and countenaunce: contempne the acquayntaunce and famylyarytye of poore symple men, or vse them onelye to serue theyre tourne and gayne. Some other are become so doltysshe and arrogaunte, that they wyll not vouchsaufe a becke, or nodde, to those that with bothe legges, moste humblye salute them. They are growne into all madnesse, and follye: blynded with theyr hyghe offyce, and callynge, whiche is a thynge mere vaine:

Family.

vaine: for it is not theyr owne, but anothers: not in them, but without them, as all other the goodes of Fortune are.

Which thing if such men doo in their fleeting and miserable estimation of this fickle worlde: Why do not Christians a great deale more, call to minde theyr dignitie, and estymation, who are already redeemed with the pure, and precious blood of Christ ỳ sonne of God? Surely it is our partes once to begin, to haue consideration of our worthy office and calling. We are the sonnes of God, why do we therfore geue the raynes, to sinne and wickednesse: for as a certayne writer finely sayth. I maie not accoumpt my selfe vyle, in whome God was so greatlie delyghted, that he chose death, rather then he would loose mee. We are nowe the sonnes of God, endewed with the Iustice of God: and washed from our sinnes by the blood of his sonne. Let vs then resist wicked and impure affections: and let vs thinke them to bee, to vyle for vs to obeye: to the which ende those wordes of the Apostle do serue:

Hugo.

Man is most precious in Godds sight.

Haue

Haue no care for your fleshe, to satisfye the lustes of it. Be you sayth he, Maisters, and let the flesh be your seruants: for the seruaunt of the flesh wandreth in darknesse. But the nyght is passed, and the daye shyneth vppon vs Christians: let vs cast awaye the workes of darknesse, and put vppon vs the armour of lyght: let vs walke honestly, as in the day tyme: let vs geue continual thanks, to our mercyful and louing Father: who hath promoted and called vs, into the most noble and diuine fellowship of his sonne Christ. Let vs haue a careful care that we neuer commytte any thing vnworthy so excellent a calling: and with a kinde of holy and heauenly contempt, despyse this wicked worlde, with the pryntes thereof. Let vs kepe our selues vnspotted of the same, and suffer not our selues to be taken, with glyttering and vayne shewes of worldly thinges. For it is the wyll of God, that we shoulde couette, and aspyre after highe and heauenly things, and contemne and treade vndersote, all mundane and earthlye thinges. *Rom. 13.* *Rom. 13.*

Hytherto

The same.

Hytherto I haue spoken of the necessitie of good workes: and for what cause Christians ought to do the same: of the difference betweene the workes of the faythfull, and vnfaythfull: and last of all, of the dignitie of Christian mennes workes, passing, and much excelling the actions of all other Nations, and professions. Nowe it resteth that I descend partycularlie, to the workes of those three callinges, and conditions: in one of the which all good men ought to settle themselues: being the scope and ende, whereunto all young mennes studdies and labours ought to be dyrected and referred. I meane the state Ecclesiasticall, Politicall, and Oeconomicall: For touching the workes comprehended in the cõmaundements of the fyrst table, properlye respecting our duetie towardes God, out of the which these other yssew and flowe: I shall peraduenture speake more in theyr proper place: nowe my bente and purpose is, to deale with those vertues, which are braunches of the seconde table, and incurre, and as it were, shewe themselues, in the eyes of the

world,

woꝛld, in euery eſtate and vocation.

And becauſe in what ſtate oꝛ vocation ſoeuer men lyue: they haue eyther to dꝺ publiquely with others, oꝛ meditate, and ſtudy pꝛiuatly with themſelues: I think it very nædefull, to admoniſhe them of their ductie, aſwell when they are at home, and in theyꝛ cloſett, as when they be abꝛoade in company, & conferre with others, of the which two things whether men ought to haue greater care, becauſe of the peryls and temptations, which in euery tyme and place, dꝺ aſſault & moleſt them, it ſæmeth very harde to iudge and pꝛonounce.

Man ought to haue great care of him ſelfe, whether he be alone, oꝛ with company.

There hath bene ſome I knowe, that thought it a great furtheraunce to vertue, if a man wouls ſequeſter himſelfe from the woꝛlde, and as much as it is poſſyble to auoyde company: one of the Phyloſophers, whoſe name cõmeth not now to my remembꝛance, vſed this kind of ſpeache. I neuer was more valyke a man, then when I came from the multitude of menne. *Seneca* wꝛyting to his friende *Lucilius*, counſayleth him after this maner. Thou doeſt demaunde my

Company of the vulgare daungerous.

opinion

Seneca Epist 7. ad lucilium. lib. 1.

opinion, what I thinke most conuenient for thee to auoyde? I would haue thee come seldome, or neuer amongst the vulgare, for their conuersation is hurtful vnto man: thou shalt come from them eyther more couetous, cruell, or vncurteous. Thou must needes eyther followe them, or hate them. The company and crample of men, doubtlesse doth both offende honest natures, and vnlesse they be verye well stayed, spotteth and corrupteth them: that we maye iustlye accoumpt the Troupe and multytude of men, to be that broade and wyde gate, which leadeth into eternall destruction.

Seneca Epist. 10. lib. 1.

Man is in great perrill, being solytarie, and alone.

Againe, man being alone, is subiect to many grœuous temptations and pearylles. *Crates* the Philosopher, when he sawe a yong man walking alone, asked of him what he dyd alone. I talke with my selfe, quod the yong man: Yea saide *Crates*, but beware then that thou talke not with an yll man. Wee are wont to watche and kœpe men, eyther dystract or grœuously sicke, least they then hurt, or mischiefe them selues: how much more ought wee to haue an eye to

our

our selues when wee are alone grieuously taken and infected with originall synne. And it is out of all controuersye, that mo synnes both in weyght, and number, are committed by them that lyue solitarily, then by those that frequent the society of men. Eue being alone was tempted and vanquyshed by the serpent: murders, robberies, and thefts are diuised in solytarinesse. David in his Chamber alone, is carried to commyt great wickednesse. The Deuyl tempted Chryst in solytaryuesse.

Man created of God to societie, not to solytaryues.

God created man to society, and not to solytarinesse. They were created two, male and female, of whose mariage God hath buylt, and deryued his Churche: and our sauiour Chryst promiseth that he wilbe present with two or three gathered togeather in his name: and euen so weare Sacraments ordeyned in the Churche for the society of men. But I breake of this comparyson betweene solytaryuesse and society: for it appeareth by these few words, that neither of them are without grieuous temptations, and daungers: and therefore both of them to haue greate nede of instruction and

consolation. I wyll therefore speake fyrst of mans duety being alone in hys study & bedchamber, as he is sequestred from all fellowshyp, & company of men.

And because man consisteth of soule & body I wil say somwhat brefely of both those partes. The mynd of man is to be garnished, & informed, with the science & knowledge of many excellent maters: but especially with those which are availeble, to a blessed lyfe, to correct and frame maners to true religion & sincere worshipping of God: for vnto this ende ought we to referr all our studies & endeuors. And without these thinges, no man can rightly haue the name of a Christiã, nor enioy assured hope of eternal saluation, nor yet a quiet and peaceable conscience. Let our myndes differre very much from the purposes and intents of the Iusydells: who neyther seke nor do these things perfectly or syncerely, not lede with the loue and feare of God: but are kindled to vertue eyther with desire of vaine glory, or are stayde from vyce for feare of punishment: and respect nothing lesse then the glorye of God the profit of their brethren, or the saluat on

The duety of mannes mynde.

of

of their owen soules. But we that profesſe Chriſt ought moſt ardently to embrace vertues, inflamed with an earneſt deſire to inlarge and ſet out Gods glory: neyther ought wee to reſpecte eternall dyſcipline onelye: but to doo well with a ſyngle eye, in the ſight of the lyuing God, & to be fruitful in good workes before men, hauing alwayes the aſſyſtance of Gods ſpirite, to lighten our Reaſon, & to guide our vvyll. So it ſhal come to paſſe, that faith ſhining & burning like a bright lampe before our actions: we ſhal not be puffed vp with a vaine conceit & opinion of our ſelues, but ſhal acknowledge our owne corruption and behaue our ſelues hūbly before God & man: dayly deſiring mercy & remiſſiō of ſinnes, & repoſing al our confidence & hope of ſaluation in the mercy of God, through his ſonne Chriſt. The ſolace & cōfort which ariſeth of actions & vertues thus done in Chriſtiā mēs breſts, is ſo great, ỹ no tong, or pen can counterpaiſe the ſame, albeit I haue indeuowred before to ſhadow (as it were) and geue a glemith thereof & thus much I thought good to ſpeake of the minde, nowe I wyll come to mans body alſo.

Reaſon. VVyll.

Let euery man so dyet and gouerne his body, that he may conserue the same safe and sounde, so farre as he possibly maye: For we ought to haue a care of our health, to the ende that we maye be more ready to do our duety in our vocations and callings. It behoueth vs to regard that we neither corrupt our bodies with ryot, and surfetting, (for we ought to eate and dyncke so muche that our power and strength, may be refreshed and not oppressed,) nor yet that wee do not eneruate & weaken the same, with ouer much abstynence, and famyne, for in both these, there is synne and offence. Therefore as in all other thinges, so in this also Mediocrity, is a commendable & necessary vertue: Although besides a certain perpetual sobriety, & temperancye in dyet, which we ought to obserue: we must somtyme as occasion offereth crumpesse, and subdue the wanton lousnesse of our flesh, with fasting, abstynence, and spare dyet: because most commonly Lust is a cõpanyon of Gluttony. The body must be chastened therefore, and broughte into subiection, neyther may we lawfully take care for the flesh,

The ordering of the bodye.

to

to satysfie the lusts of it.

And as those that impare & decay their health, with riotte and surfetting, breeding diseases, and hastening their owh end are murderers of them selues: euen so they that weaken and vtterly destroy theyr bodyes with immoderate abstynence, and other austerity of lyfe are in no lesse faulte, whyles they make theyr bodies vnable to ericute any thing, vnto whom ỹ Apostle chargeth vs to geue honor. And therfore wryt vnto his scholar *Timothy*, that he should drynke no more water, but to vse a lyttle wyne for the weakenesse of his stomack: albeit I shal not neede to speake many words in this behalfe, for fewe there are found now a dayes, that offend in that part: Euery man therefore must guide his bodye, wyth skyll and discretion: and beware that he destroye not that whiche God hath geuen vnto him, to cherysshe, and conserue. All the order of our dyet, motion, and exercyse, to geather wyth all trymming and dressing of the body, ought to respect sanity and good health: but without delycacy & nyce pleasure.

Wylfull murder committed against our selues.

As in dyet it is a fault, and almoste

Epycurisme, to seke delycacie with all our care: so to mysliyke cleanlynesse, and so refuse good & pleasaunt meates, which both content our nature, and conserue the same, is a poynt of mere follye: whereof *Seneca* wryteth very finely. As (sayeth he) earnestlie to desire delycate thinges, is a poynte of lycorishnesse: so to refuse thinges vtuall and profitable, is madnesse. Philosophie requireth frugalytie, and not myserie. He doeth well verily that drinketh vvater to kepe him selfe lowe: and he doth aswell, that drinketh Wyne for the weakenesse of his stomacke. He that eateth sallettes and hearbs doth wel: and he doth aswel that eateth flesh, boyled or roasted. In which sence *Seneca* also hath wrytten thus: He is a worthy man that so vseth earthen vessels, as though they were plate: and he is as worthy that vseth plate, as if it were earthen vessels. That is a weake and infyrme mind, that can not vse well riches. Euen so let vs thinke, that to be but a superstitious minde, that dare not eate delycate meates, especially such as may without great cost, and labour be obtained. For all thinges are cleane, to those that

God hath geuen vs thinges not onelye for necessitye, but also for lawful pleasure.

Seneca de paupertate.

that are cleane, and nothing is to be refused, if it be taken with geuing of thanks. For that which entreth in at the mouth, doth not defyle a man.

And yet I woulde not that any man shoulde vse my wordes, as a cloake and defence to lust, ryotuesse, and prodygalytie, wherevnto nowe a dayes, most part of men, are geuē without any measure: I meane nothing lesse, & this world hath no nede of pleasaunt pyllowes, and soft cushins. For now, euen many are most precyse, make no scruple to tumble and wallow in al kinde of prodigality, as in deynty fare, in costly apparel, & sumptuous building: & for the most part of them they make no conscience in spoiling houses of learning, and studie, and in taking away the patrimony of Christes church. But touching ỹ first part, they answere, that meates, apparell, and buildings, are matters mere indifferent, and defende them with ỹ cloake of Christian liberty. They are things indifferent, I confesse, if a man do so vse them. But when they are couetted with extreme greadynesse, shewed forth with ostentation, & vsurped prodigally: the things ỹ were lawfull in

Howe things indifferent be abused.

Calli. iust. lib. 3. cap. 16.

theyr owne nature, are nowe polluted, and abused. The Apostle maketh an apt & euident distinction, betweene thinges indyfferent: All thinges (sayth he) are
Tit.1. cleane, to those that are cleane: but to those that are spotted and vnbeleeuers, nothing is cleane, seeing their minde and conscience are polluted, and defyled.

Luk.6. And why are the rych men cursed, who
Amos.6. haue their consolation, who are ful, who
Esa.5. laugh, who slepe in Juery beddes, who ioyne lande to lande, whose banquets, are full of harmony and musick. Doubtlesse, Juery, golde, meates, and musicke, are the good gyftes of God, appoynted by his prouidence, for the vse & comfort of man, and there is no sinne in theyr natures. But when God hath blessed vs with these his good gyftes: if we vse them with excesse, fylthy pleasure, vaine iactation: and being neuer satysfied, do styll gronne and gape after more: we abuse Gods good gyftes, and pollute our bodyes and consciences. Let men cut of them, in the vse of these thinges, immoderate lust, prodigalytie, vanitie, and arrogancie: and frame theyr natures

to

to sobrietie, & the vse of Gods creatures, shall be both lawfull and holy. And this my counsell I offer aswell to the poore husbandman, as to the Gentleman: for they in theyr callinges, so farre as their habylyty wyll stretche, exceede in prodygalytie and ryotte: and if they kæpe a better kaye herein, then others, it is rather for want of power, then of wyll. And that vulgare spæche, is commonly verifyed. Vnder a frees coate oftentymes there lurketh a purple minde: and againe, vnder purple and sylk, an humble and gentle nature. This is the best then, for euerye man to lyue according to his callyng & order, eyther homely, or worshipfully: but therewithal to remember that all men are fed & sustayned of God, not to ryotte, but to lyue: and to learne with the Apostle, To bee content with that they haue. &c. *Philip. 4.*

Seneca inueygheth very earnestly against the abuse of necessary things, his wordes, in some are these. Nature hath commaunded, that we should haue a care of our selues, but to be ouercarefull it is a faulte. Nature hath mingled pleasure, with

Lib. 21. Epist. 16.

Necessity & pleasure conioyned in Gods creatures.

with thinges necessarye, not that wee shoulde desyre them. But that those thinges without the which wee can not lyue, might be more welcome vnto vs. If pleasure come alone, it is lousnesse: We ought then to withstand the beginning: it is more easy to keepe them out at the fyrst, then afterwarde to expel them. Yea, but thou wylt saye, beare with mee but a lytle, but this lytle encrocheth, and when you would, you can not make an ende.

Therefore seeing we knowe so perfectly our owne imbecilytie, let vs bee quyet, and stay our selues. Let vs commyt our weake minde, neither to wyne, women, delectation, ambicion, adulation, neyther to any vaine pleasure. It is wisedome to auoyde deepe and slypperie places: our feete are tyckelishe inough vppon the fyrme grounde. Thou wylt happely obiect, that common voyce of the *Stoikes*. You promise great thinges, and you commaund ouer harde things. We are men, and can not thus brydle our selues. We wyll lament, but a lyttle, we wyll desire but a pyttance. We

wyll

wyll bee angrie, but soone pleased. But dost thou knowe why wee can not do these thinges, wee can not, because wee thynke that wee can not. For the trouth is otherwyse: wee defende our faultes, because wee are delyghted in doing of them, and wee had rather nourishe them, then neglect them: Yll wyll is the cause, and wee pretende want of power. But to returne to my matter. The godly make no difference of meats in respect of saluation: for they know ryght well, that Christianisme, consysteth not therein, but in other farre more waygh tye matters. To conclude, wee muste dryue alwaye hunger and thyrste, with those meates, and drynkes: and suche dyette, and apparell, are to bee vsed: as the constitution of mennes bodyes, and conseruation of theyr healthe, semeth to requyre: for no certayne and expresse precepts can be prescribed in these matters.

And if it come to passe, that wee fall into some sycknesse, and dysseases, let vs desyre the Physytions coun-

Phisicke necessarie, and Phisions to be esteemed.

counsayle and helpe, whose knowledge and ayde: yet we ought so to vse that we put our chiefe confidence in the heauenly Phisition, the lyuing God: least the same betyde vs, that came vppon *Asa* king of Israell, who was stryken with a dyssease in his legges. Whereby he was exceedingly payned & tormented, sought not for helpe at Gods hande: Men ought fyrst of al to craue Gods ayde & helpe, & then seeke for ẏ Phisition. For the vvyse *Syrache*, commaundeth men to honour the Phisition, whome God hath created for our necessitie: he addeth that this arte was geuē by God to men, that he might be praysed in his wonders, and they recouer their health. Let vs marke those wordes which follow a lyttle after: My sonne (sayth he) in thy sicknesse call vpon the Lord, and he wyll heale thee. Ceasse from sinne, and cleanse thy harte from all offences: Then sende for the Physition, for the Lorde hath created him, neither let him depart from thee, at such time as thou hast neede of him. I thought good to vse thus much speech in this matter, because of some men, that both think

2. Cro. 16.

Syrach. 38

and

and speake amysse of Physitions: and in the Phisitio impiously contempne God, and in Phisicke a singular gyft of Gods goodnesse toward man. For by the Phisition, as by a mynister, God expelleth diseases: and by Physicke as by an instrument, he conserueth health, and restoreth the same againe being lost.

Great consideration we ought to haue then of our duetye towarde our selues, when we are alone. *Marcus Cicero*, highly prayseth *Scipio* the Africane, for that he was wont to saye: That he was neuer lesse ydle, then when he had leysure: nor neuer lesse alone, then when he was alone. Which was a worthy speech (sayth he) and fytte for such a man. And the Epicure is commended by *Seneca*, for y he willed his scholliers alwaies to imagine that they had one at their elbowe, viewing their doinges. Many offences are auoyded (sayth he) if a wytnesse stand by vs. But *Seneca*, his counsayle in another place, is more graue and holsome: that we shoulde certainly perswade our selues, that God is alwayes present, his wordes are these. So I saye in deede *Lucili*, the holie spirite sytteth within vs, as

Cicero. li. 3 officiorum.

Great care for our selues being alone.

Epist. 11. lib. 1.

Epist. 41. lib. 1.

it

it were a watchman and an obseruer of our life, and as wee behaue our selues toward him, euen so he dealeth with vs, surely there is noe good man without God. Which lesson let euery Christian man learne, and thinke with hym selfe, as ỹ troth is, that when he is most alone he hath many witnesses and eyes watching and beholding him: For into what secret place soeuer, he withdraws him selfe: he hath present with him the lyuing God, his holy Aungell, his owne Conscience, from whome it is not possible with any pollycy to hyde and kepe secrete his cogitations and actions.

Man is neuer alone.

When therefore wee haue shut our closet dores and windowes, and drawn the curtens of our beddes, and fall to deuise or do any thing: let vs fyrst consider whether it be honest or vnhonest: if reason tell vs that it is fowle and vyle, and yet wanton wyll, and furious affections forcibly cary vs, to do that which reson dissuadeth, the rather because we se no man present to controwle vs: then let vs remember that Gods eyes are open, euen our doings, and his presence

God seeth our deedes and thoughts.

in

in all places, and therefore not absent from vs. That saying of Saint *Augustine* is memorable. God is in him selfe, as the beginning, and ending: in the worlde, as the aucthour and gouernour: in the Aungelles, as sweetnesse, and comelynesse: in the Churche, as the goodman is in his house: in the soule, as a brydegrome in his chamber: in iuste men, as a helper and defendour: in vvicked men, as terror and horrour. And sayne *Grégory*: God is absent from no place, and yet hee is farre of from euyll mennes cogytations: for he is not farre distaunt where hee is most absent: where hee is absent in grace, hee is there present in vengeaance.

Nowe if we would be loth to haue a man or a lyttle chylde to come vppon vs as we are worlking wickednesse: howe much more ought we to stand in aw and rruerence of Gods maiestye: do we blush at the eyes of a chylde, and care wee not for the sight of the lyuing God? especiallye seeing that hee bæing nowe a wytnesse, wyll one daye be our Iudge.

Let

A full and profitable examinynation of our selues.

Let vs paule a lytle, & as it were reason the matter thus with our selues: Shall I make the holy spirit sorowfull, that the wicked spirit may reioyce? Hathe Christ therefore redemed me with his precious bloud, that I should wylfully become Sathans bondslaue? Shall I come to the Lords table with thys lyfe? Shall I thus loke for the comming of Christ? Shall death take me in this case? These and such lyke considerations, if we vse in the myddle of Temptation, we shall not so forwardly commit sinne and wickednesse.

The consideration that wee are the sonnes of God.

Herebnto we may adde this worthy consyderation and admonytion, that we are made the sonnes and heyres of God, and the fellowe heyres of the Lord Jesus. Which dignyty in Gods mercy, if we remember (as we neuer ought to forget the same) we shalbe moued with a certayne lyberall feare and shamefastnesse to abstayne from vice. Surely he that calleth to mynd, that he is the sonne and heyre of God, and the brother and fellowe heyre of Jesus Christ, wyll repelle sinne, and staye him selfe from

from wickednesse, not so much for feare of the last daye and torments of hell: as least he should offende and displease so loving, and mercifull a father. He that beleeueth with Saint *Paule*, that his bodye is the Temple of the holye ghost, dwelling in him, wyl not wylfully wallowe in iniquity. He that beleeueth that he is a Cyttezen with the Saintes: in heauen, wil followe the vertues in the Saintes: both in pyety towarde God, and charyetye towarde hys neyghboure.

The second wytnes or watchman of mans doings when he is alone, is the holy Aungell, whome God hath appoynted to be his garder and guyder. And what care ought we to take, that wyth our fylthy and abhominable lyfe, we do not alienate, and drine away from vs, so faythfull a képer? For the good spirites are not delighted, with shamefull and detestable dædes, as Deuyls are: but with purenesse and holynesse of lyfe. The Apostle Sayng *Paule* wryting to the *Corinthians*, sayeth that a woman ought to be couered in the congregation,

Consideration of the holye Angell alway beholding vs.

1. *Cor.* 11.

whereby she may acknowledge and confesse, that she is subiect to hir husbande: and he addeth because of the Aungels, she being that if she bee not moued with the shame and reuerence of men, she should yet that she ought to do it, in respecte of the Aungelles present and beholding hir.

What soeuer therefore thou hast in hand, if thou desire to auoyde the lighte and to worke the deedes of darknes: yet remember I saye the cleare eyes of the bryght Aungell beeing and beholding thee. And let the awe and reuerence of him, staye thy enterprise, restrayne thy appetyte, and bryde the vnlawfull concupiscence. The walles and doores maye keepe backe man that hee cannot come vnto thee: but the subtyll nature of an Aungel wyl pearse the strongest and thickest places. God then is present and his Aungell saith thee, O wicked and dampned man if thou contempne suche ouerlookers.

The third wytnesse whereof I made mention before, whiche regestreth and as it were enrolleth all, and euery of

our

our thoughts & actions, is the Cõscience, and *Chrisostome*, and *Barnarde* nameth her: Is a witnesse, a Iudge, a Tormentor: who if shee sleepe for a tyme, yet shee breaketh out at the last, especially at the hower of death, and geueth a thousande euidences against men. The Conscience in vsuall & common spæche, is accoumpted in stæde of a thousande wytnesses. *Seneca* amongst many other golden lessons, wryteth hereof after this manner. Thou mayst then thinke thy selfe happie, when thou canst lyue openlie, when thy house couereth thee, but doth not hyde thee: for many men make wals, and houses, not so much to liue cõmodiously, as to sinne couertly. I wyl speake but one thing, wherby thou maist iudge of mens maners, & condicions: Thou shalt scarcelye find one man in a countrey, that wyll lyue with his gates open. A guilty Conscience, rather then arrogancy, and safety built doores and gates. But what auaileth it to lye secreete, and to auoyde the eyes and eares of men? for a good Conscience calleth company, whereas an euyll Conscience is careful and feareful being alone.

Chrisost. in psal. 50. Bernard. Plato. lib. 1. de repub.

Our Conscience alwaies watcheth vs.

Seneca. Epi. 43. lib. 5.

If our doinges be honeſt, what matter is it if all men knowe them, but if they be vnhoneſt, what commoditie is it, that others are ignoraunt of that, which tormenteth thy ſelfe: *A* wretche, and a myſer art thou, if thou contempne ſuche a wytneſſe. &c. Many other notable ſentẽces are left vnto vs, in the woꝛkes of the Ethnykes, touching this wytneſſe the Conſcience: which because I haue cyted plentyfully in my booke of the Conſcience, I wyll omyt to collect any moꝛe in to this roome. And foꝛ that as I haue ſayde beforе, our Conſcience ſæmeth ſomtyme eyther to ſlæpe, oꝛ to geue vs a louely and frendly countenance: much lyke a Creditour who vpon ſome conſiderations nowe and then beareth with his debtour, and geueth him a longer daye of Pay, but if his patience bee to much abuſed, and no daye obſerued and kept, he bꝛingth him to an Outlary: Euen ſo conſcience, lweth ſterne at the laſt, and calleth his debtour to a harde, and wayghty accoumpt.

Humilytude.

The wyſe and welmeaning debtour, who goeth eyther vppon the ſcoꝛe, oꝛ booke,

booke, hath oftentymes an eye vnto the scoze: least he be ouerreckoned, & runne in the lashe: euen so we, if there be any forecare in vs, to departe this woride quietlye, and to make an euen reckoning, ought oftentymes to resort vnto our credytor, the Conscience, and to haue an especiall regarde, that we maye well passe our accoumpt with him. Let vs then euerye daye once at the least, and especiallye at nyght when wee goe to bedde, open our tables, and noates of remembraunces, and take a viewe as it were, howe we haue spent that daye. And when wee haue layde downe our actions seuerallye, let vs enquyre of our Conscience, her iudgement, and opynion: and shee out of hande wyll open vnto vs, wherein we haue eyther done, well or euyll. So shall wee as the Apostle exhorteth vs, worke our saluation with tremblyng and feare: wee shall shake of securitie, and careleſnesse, and syncerelye walke in our vocation, and calling.

Conscience resembled to a Credytour.

Which order was dyllygently obserued, euen amongst the Ethnikes: for we

Seneca. li. 3 de ira.

reade that *Pythagoras* gaue in commaũdement to his scholars, that they should straightly keepe his custome. And *Seneca* hath a lyke example of one *Sextius*: whose wordes being full of wytte and godlynesse, must nædes be both pleasant and profytable to the Readers. This was *Sextius* fashion, euerie nyght when hee went to reste, to examyne him selfe, saying: vvhat faulte hast thou mended this daye? vvhat vyce haste thou resysted? vvherein arte thou better? staye thy hastie nature, and thou shalt come with more moderation before the Iudge. In this disputation, thou waste ouer whote, and contentious. meddle not with the ignoraunt henceforth. Thou dealt ouer sharplie with that man: and hast rather offended him, then amended him. Hereafter take care, not onlie to saye the trueth, but also consyder, whether thou speake to one that wyll, and can abyde to heare it. &c. This is my manner, and thus I vse to doo when the candle is put out: I search and syfte my wordes and deedes. I hyde nothing from

Pythagoras scholars, when they goe to bed, call them selues to a reckoning for the day spent.

from my ſelfe , I paſſe nothing ouer: for why shoulde I, moued eyther with feare, or shame doo ſo ? ſeeing I maye ſafelie ſaye vnto my ſelfe, I forgeue thee nowe, but amende this geare, and ſee thou doo ſo no more. And *Seneca* addeth of his owne immediatlye : VVhat can bee more commendable (ſayeth hee) then this kynde of tryall, and examination ? vvhat a golden ſounde, and quiette ſleepe, muſte needes followe ? vvhen as the minde is eyther commended, or amended, vvith the graue and vpright information of a mannes owne manners.

The Heathen men ſhall condemne impenitent Chriſtians at the laſte daye.

These Heathen menne ſhall ryſe againſte vs, at the laſte daye, and condempne vs : for they mooued with loue, of cyuile vertues, haue daylye and déepelye, looked into theyr lyues ſpente : but wée that profeſſe Chriſte, are ſecure and neglygent, and neuer caſte our eyes vppon yeſterdaye, nor purpoſe to performe any thing, the daye following.

If we woulde inure our ſelues to this

custome, and practyse the same, but a fewe dayes: it woulde in shorte space be both moste pleasaunt vnto vs: and vnlesse I be deceyued, would also bréde, and bring forth the fruites, agréeable to a Christian callyng, and profession.

But howe do we nowe a dayes, most commonly passe the tyme? Verely, we feast, and banquette, one with another, daye by day, and night by night: so long, that neyther eye, tongue, hande, nor foote, can do theyr duetie: for wé are drowned, and euen buryed in surfetting, and dronkennesse. So that scarce once a yeare, much lesse once a daye, we examyne our conscience, and recorde with our selues, howe we haue runne our race, and spente our age. And yet nightly we laye vs downe to slépe, and securely snort and snore in our sinnes: In which case, if soddaine death shoulde take vs in the necke (as no man hath a charter, to lyue vntyll the next morrow) wé are but cast awayes, and dampned creatures. But alacke, wé thinke not once vppon these matters, blynded with a vaine hope of long lyfe: whereof albeit

albeit wée might receyue daylye admonition, by the example of others, yet we wylfullye deceaue our selues, whyles we thinke that wée are exempte out of the common number, and to haue a certaine especiall, and particular priuelege graunted vnto vs.

If the cause of this securitie, and contempte of good lyfe, were demaunded of mée. I woulde aunswere, that contynewall and daylye custome of wycked, and synfull lyfe, (which obtayneth almost the force of nature) is the occasion thereof. And as it is a verye hard thing, for a man to subdue his owne nature, so is it not verye easie to alter, vse and custome, which they truely accoumpt to bee almost another Nature. Experience teacheth, that those vyces which are bredde, and brought vp with vs: are with much a doo, pulled vp by the rootes. Hereunto commeth the nyce tendernes, of Parentes, in the education of theyr chyldren: whome they acquaint, with all kinde of delyghtes, and pleasures, euen from theyr infancye. They teache them not to abstayne from vnchast, and vnre-

Euyll custome cause of security.

Corrupte Parentes.

vnreuerent spæche agaynst God and man. They set them out wyth sumptuous, and gorgeous apparell, of dyuerse colors sometyme lyke Routters, sometyme lyke Rouffyns, but seldome like honest folckes. They bræde in them fyercenesse, boldnesse, and impudencye: they neglect reuerency, comlinesse, and honesty. Whereby it commeth to passe, that they cast away care of obedyence to their parents, lowlinesse to their elders, and curtesye toward their equalles, and in euery thing thinke their lust to bæ Lawe. So are they not reclamed from vice, either with feare of God, or shame of man: they haue no care of Religion, and pyetye towarde God, much lesse of vertue and honesty towarde the world. For why? The Parents, nowe a dayes, do corrupt and cast away theyr children with domesticall examples in the beginning: so that afterwarde when they wouldæ, they are not able to reforme the same. Whereas godlye and vertuous Parentes ought not to saye, or dw anye thinge in presence of theyr chyldren,

chyldren, that maye geue a shewe of wantonnesse and dishonestye : but soo to frame, theyr lyues and behaue them selues : that in them as in a perfite paterne and example, theyr Chyldren might see what is fayre and bewtifull. Otherwyse it shall come to passe that theyr owne fleshe and bloude shall exclayme, and accuse them wyth that young man : Who sayde, I maye impute my loose and ryottous nature, to my Father : For hee kept mee not in subiection, nor gaue mee any good example of lyfe : but rather inflamed mee, to pursue my appetyte. Of those youthes then that are thus depraued in theyr young yeares, (as it were in the greene hearbe) eyther with euyll Parentes, or Scholemaisters : what good can bee looked for at theyr hande, when they come to mannes estate? Surelye, surelye, so many adulterers, robbers, stealers, cutpurses, coggers, carders, dysers, sellers of landes, and bankroutes, yssewe out of that lake and fylthy poddel, of negligent and peruerse education : where as carnall and scencelesse

Chyldren shall accuse theyr Parentes for theyr negligent education.

senceleſſe men impute it, blyndly and vntruely to the preaching of the gospell, so brightlye shyning amongst vs, and condempning all dyshonestye, and wickednesse.

A waye then with wicked vse and custome, especially in young and tender age: which wyl be a let and staye from vertue, when men come to rype yeres. That holy martyr Saynt *Ciprian*, sayde truly. No man can shake of that sodenly or quickly, whiche by contynuaunce of time hath growne into vse. For when wyll that man followe frugalytye, who hath byn accustomed vnto two or three courses of delycate dyshes? Or howe wyl be bee content with course and simple apparell, who blased and shyned in purple and gold, when he was a chylde? but rather loue of wine, wyll lead them, pryde wyll puffe them vp, angre wyll inflame them, grædyneſſe wyll pricke them forwarde, ambytion wyll delyght them, and lust wyll destroy them. So that it wyll be a matter exceding hard, to bridle offences, which by custome are almost turned into nature.

1 A harde thing to breake cupl custome. *Cyprianus*

And

And yet we must labour and indeuour, to restrayne our carnal appetites, if we hope to be saued. You wyll aske of me, howe shal we do this? I answere. Accustome your selues but a whyle to good things. as you haue a great whyle to euyll thinges, and you shall fynde no small profite. The matter may happely seeme harde in the beginning: but there is nothing as *Seneca* sayth, inuincible to mannes mynde, In processe of tyme the pleasure that a man must needes feele in this exercyse, wyll mytigate the payne and labour: and we shal fynd the wordes of our Sauiour Christ spoken to his Disciples, to be true to our comfort. My yoke is sweete, and my burthen is lyght: For as S. *Hierom* sayth: The custome of vices, causeth the way of vertue to seeme hard and vnplentie: which if we apply to the better part, the way of iustice wyl be found more smooth. *The commoditie of good custome.* *Math.*

And if *Stilpho* (of whome *Cicero* writeth) being naturally gyuen to the loue of wyne and women, was able through the preceptes of Philosophye, so to master and brydle his vicious and carnall *Stilpho.*

nall nature, that no man coulde neuer by his behauiour conceaue any ſuſpition, of dronkennesse, or whordome: Why ſhoulde Christians thinke it vnpossyble, with the assystaunce of Gods grace, and holy spyrite, to tame and subdue the olde man, that he maye not raine in our mortall bodyes, and to expell wicked and corrupt custome. Could a Paynyme vanquiſhe nature, and can not Christians bydle custome? especially if they endeuor earnestly, and labour dyllygently to withstand pleasures? And if through humane imbecillytie, they now & then slyppe, and lose (as it were) theyr handfaste: yet let them not quayle therfore, but call for his helpe, who alwayes putteth to his hande and wyll: not ſuffer thoſe vtterly to fall away from him, that put theyr truſt & confidence in him. For he sendeth vnto them his holy spyrite, who styrreth vp in theyr harts heauenly motions: and guydeth their ſtudies and endeuors to a effecte and purpoſe.

All good men ſee and perceyue, by that which hath bene spoken before, howe

nædeful it is for Christians to vse a certayne reuerence towarde them selues, whē they are alone: and to beware, that they neyther doo, nor thinke any thing vnhoneſt. Of this duetie *Cicero* had a conſideration, in that he wrytte to his ſonne *Marke*. There is no parte of mans lyfe, neyther in publique nor priuate matters, neyther in conference with others, neyther in meditating with your ſelfe, that can wante, Duetie and in obſeruing thereof, doeth the honeſtie of mannes lyfe conſiſt, and dishoneſtie in neglecting the ſame. For although the feare and reuerence of Gods Maieſtie, preſent in all places, and ſearchinge mennes reynes and hartes: and therewithall the holye Angell, our kæper, and watchman, ought to ſtaye and feare vs from ſynne and wyckedneſſe: yet beſydes thoſe thinges, that duetye and reuerence, whiche wee owe vnto our ſelues, ought to bydde and let the ſame.

And to the ende, that wee maye imytate and followe *Sextius*, his vſe and cuſtome, and ſhewe that ſhamefaſtnes and reue- *Sextius* cuſtome.

reuerence, which is conuenient for our selues, when we are solytarie, and sequestred from company. Let the shortnesse of our lyfe, and the innumerable perylles and daungers, which compasse vs in on euerye syde, be set alwayes before our eyes. The Ethnikes haue set out the same with many fyne simylytudes: but because they may haue lesse wayght with Christians. I prayye them to consyder the holy Scriptures, who compare our lyfe to grene grasse wythering: to the flowers of the fielde, fading awaye: to a dylluding dreame. But the wyse man semed, of purpose to haue gathered them all into one rome, which we ought to reade, and ponder deepely, that in consideration of the extreme vanitie of our lyfe: we maye be more circumspect in our conuersation, and be enflamed with an ardent desyre, to come to our perpetuall and heauenly habitation.

Considerations moouing men to godlynes.

Psal.90.
Esa.40.
Iob.14.
1.Pet.1.
Iam.1.

Sapi.6.

The lyfe of all men (sayth he) euen of those that are most wealthye, and myghtie, but especiallye of the vngodlye, vanishe awaye lyke a shaddowe, then

then the whiche there can scarcelye any thing be found more transitory: and yet *Pindarus*, extenuating mans lyfe significantly, tearmeth *Man*, But a shadowes dreame. 2. Mans lyfe flyeth away as a noyse or crye, which soddainly vanisheth away. 3. Or lyke a shyppe, which cutteth the waues of ỳ Sea: and leaueth no signe of passage behinde it. 4. And as a byrde which flyeth through the ayre, & leaueth no token of her passage. 5. Or as the arrowe shotte at a marke, leaueth not any trace. 6. As the dusie is scattred with the winde. 7. As the frost is dyssolued with the heate of the Sunne. 8. As the smoake is blowne away with the wind. 9 Or as a guest is forgotten of his hoast, where he lodged but one night. 10. As the belles which bubble vp in the water, whereof some are greater, and some lesser, but all breake and fall in a moment. Euen so, amongst men, some are great & mighty, some learned & ryich, and other some are poore, abiect and myserable. But in what state so euer they be, they dye without any exception, one after another: so that as the Prophete sayth, although we come to three score and ten, or fowre score yeares, *Psal.90.*

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10.

yet the passage of our lyfe is swyft, and we flye away.

Against differing of repentaunce.

But those that are loth to restrayne the delytes of the flesshe, wyll aunswere, that they wyll repent when they saule sycke and lye on theyr death bed, I grant they maye doo so, and Gods mercye is neuer shutte vppe, but I woulde haue them also consyder howe many impediments and stumbling blockes lye in the waye, hyndering them from true repentaunce. For that I maye omyt the care about a mans wyll and testament, for his wife and chyldren, and the grefe and payne of the dissease: & many other such thinges which may seeme to be matters of smaller importaunce: what assaultes doth Sathan vse to geue in that case, and what pollyces doeth hee not practise to bring the seely sycke man into dreadfull dyspayre of his saluation? For then euen in a moment he calleth to mans remembrance, and setteth before his eyes, what soeuer he hath thought, purposed, sayd or done, throughout all his lyfe: and suche offences as he hath committed being yll enough in them selues, he amplifyeth and augmenteth: that he may shake their

The practise of Sathan at our last houre.

fayth,

fayth, & pluck from them the ancor of saluation and eternall lyfe. Herevnto may be added the agony of a guylty Cõscience, the grœuous feare of death at hande, the heauy & bytter cogitation, of the Iudgement seate of God, and the horror of hell fyre, all which things are wonderfull obstacles, to true repentance: so that it were nothing else but mere presũption to defer it to the last howre. And surely repentance in such sort extorted, is not volũtary, but compulsyue, and most commonly lame & vnperfyt. If we be wyse, let vs amend & repent, when we can offend, other wyse ỹ common saying wilbe verified of vs. Synne hath forsaken man, and not mã sinne. And it is to be feared, least if we amend not when we may, we cannot whẽ we would. The iudgements of almighty are profounde and vnsearchable in punishyng mennes faultes. For as in his goodnesse and mercy geueth tyme & space to men that are wylling to repent, and indureth offendors with great patience, and longanimyty to bring them to righteousnesse of lyfe: so when hẽ sæth a man wylfull, obstynate, and contempning his mercye, hee withdrawyth his

Those that repent not when they may, cannot when they would.

grace and fauour, and gyueth him ouer into a reprobate sence, and loketh not any more for his conuersion. And God hath appointed vnto euery man his time and measure, beyond which they cannot procede in theyr myschefes, and beyond the which he wyll not conteyne and stay his plages and punyshments. The remembraunce whereof ought to moue vs to walke in innocency and holynesse of lyfe: to vse that dutiful reuerence toward our selues, which is requisyt when wee are solytary and alone, and to contayne and staye our selues from sinne, and wickednesse.

Wee ought to consider our shorte tyme and fickle state.

But there is nothing more effectuall to brydle and restrayne men from denising, and doing fylthynesse and synne, when they are solytarye and alone: or when they haue ouerlashed them selues and done amys. Wherfor *Sextius* before they take theyr rest, to examine and call an accompt howe they passed the daye, then the often consideration and remembraunce of suddaine deathes, where with all many mortall men haue pitifullye and dreadfully perished in all tymes and ages. *Plynie* in his naturall story, hath

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a whole chapter intituled . Of sudden deathes. And so hath *Valerius Maximus*. Where they wrytte that many vppon moste lyght causes haue sodenly dyed. One at Rome as he went forth at hys chamber dore, dyd but stryke his finger a lyttle on the dore cheke and immediately fell downe dead. An other dyd but stumble as he went forth, and dyed by and by. An Embassedour of the Rhodians, after he had declared his message to the Senate departing forth of the counsayle chamber, fel downe by the way and sodenly dyed. *Æschilus* the Poet lying on slepe bare headed neare the Sea: a great Seafoule, thinking his bauld head to be a stone, whereon he might breake the shelfysshe which he caried: let it fall vppon his head, wherewith he was kylled out of hand. *Lucian* a man learned and eloquent, but a derider of all religion, and namely a blasphemer of Christian religion: traueling by the waye was sodenly set vppon by dogges and worried, a death mete for such a blasphemer, and a terryble example to all contemners and deriders of religion and godlynesse. The scriptures also want not examples,

Plinius. hist. lib. 7. ca. 52. val. max.

Examples.

1.Reg. 25. The churlysh riche man *Nabal*, who at his sheapshearing held a feast in his house lyke a king: but denyed to relæue *Dauid* then persecuted and in distresse: within ten dayes after was smytten of the Lord, and so dyed. *Act. 5.* *Ananias* and *Sapphira*, pretending that they gaue their whole patrymonye to the releefe of the poore in the primatyue church, but indæde reseruing a portion to them selues, and so lying to the holye ghost, were Immediately stricken of God, and so ended they lyues, to the fearfull example of all hypocrits and dissemblers, and specially in matters perteyning to religion. *Act. 12.* *Herodes Agrippa*, being in most glorious magnifycence, and contented to heare him selfe extolled, to be rather a God then a man, was sodenly smytten by the Aungell of the Lorde, and dyed a most myserable death. The ryche man of whome mention is made, that he intended to pul downe his barnes and garnaries, and to build larger, sayde to his soule. Soule thou hast prouision layde vp in store for many yeres, and therefore take thine ease: Eate drink and be merry, but what became of him? God sayd vnto him:

him: Thou fole euen this very night shal thy foule be taken from thee, & then who shall haue that which thou hast prouided? *Luk. 12.*

The example of *Nabucodonozor* is very terrible, who walking in his pallace, and glorying in his strong & stately citty Babilon: whiles the words were yet in his mouth, was sodēly strickē, with a plague worse then death: for ỹ vse of reason was taken away from him, & him self turned amōgst beasts, became as a beast eating hay like an Oxe: to teach al posteritie ensuing, not to glory in things of this world which are but vaine, but that he which glorieth should glory in the Lord. *Dan. 4.*

Neuertheles I grant it to be true, that aswel the godly as the vngodly, somtime are taken with sodden death, as that famous and godly. *Humfery* Duke of *Gloceſter* sodenly dyed in his bed. (albeit not without some suspicion of violence:) and much lyke to that was *Iohn Hunne*, and many others. But howsoeuer the godlye dye: deare and acceptable is they? death in Gods syght: and at what time soeuer they are taken, they are in ease, and refreshing: wheras wicked and vngodly mennes death, especially their *Humfrey* Duke of *Gloceſter.* *Iohn Hunne.*

Psa.33. sodayne death is as the scripture sayeth, *Mors peccatorum pessima.* Which fearful speache ought to kepe good men in awe and feare of God, in reuerence towarde them selues, and in examyning surely of theyr lyues and conuersations.

The sum or conclusion, with a similitude.

To conclude this part of reuerence and duety toward our selues, when we are sequestred from companye: let vs obserue and marke what men do in greate pestylences and mortalyties, howe sorowfull they are for their synnes, and carefull to amende theyr lyues, euen so mortall man in consideration of his manyfold perylls & dangers, which hang ouer his head euery howre, ought to vse al dylygent consideration to amend, and to continue in well doing. But as it fareth in these worldly and temporall matters, so commeth it to passe in spirituall matters: For in aduersity, as in pestilences, famyne, warre, earthquakes, men acknowledge Gods iust wrath and indignation agaynst synne: but when things go as they would haue them, they abuse his goodnesse and mercye: and neuer thinke, neither of the howre of death, nor of the daye of dome, nor of the Trumpe

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of God, nor of the torments of Hell, nor yet of the gnashing of teeth, and worme of the Cōscience which neuer dyeth. The remembraunce of which things shoulde neuer slyde out of our myndes, whether wée ryse in the morning, or laye vs downe to siéepe in the euening: whether wée dyne or suppe, whether we enterpryse weighty matters, or are wyllyng to sporte and recreate our selues: In all these thinges wée should obserue the præcept of the wyse man. VVhatsoeuer thou takest in hand, remember thy end and, thou shalt neuer do amysse. And hytherto haue I wrytten of that duetye and honesty whiche a man ought to vse, when he is solytarye and alone. Nowe I wyll discende to that whiche is requysit and necessary for him that wyll lyue in publyke and common socyety. *Syrach. 7.*

The office and duetye of a Christian, as he lyueth publykely, and hath to do in the world, is of two sortes, to wyt either pertyculer in respect of some state and vocation in the whiche he lyueth: being eyther a master or a seruant, a Father or a chyld, a husband or a wyfe, &c. or else generall in that he is a man and a Christyan

The second parte of this treatye.

stian man: whereby he is lynked to o-thers with that fast knotte of humanitie and pytie, wherein he excelleth all other earthly creatures. Of mennes degrees and functions, I shall (if God permyt) intreate hereafter: now I wyl touch briefly that decent, honest, and godlye behauiour of Christians, which ought to shyne lyke a Lampe in the eyes of men, that they beholding the same, may glorify God in the daye of visitation. The matter is plentifull, and as it were a large field to walke in, but to obserue any certaine order, or methode, in it is very harde to please all men: I wyll therfore select out of the holy scripture, ꝑ which semeth vnto me most conuenient to this purpose, and as I sayd shortly, & in fewe woordes: minding to geue vnto my Readers an occasion & admonition only, of further study and cogitation.

That elect vessell of saluation S. *Paul*, writeth hereof after this manner. I beseech you brethren, by the mercyfulnes of
Rom. 12. God, that you geue vp your bodies a quick sacrifice, holy, acceptable vnto God, which is your reasonable seruice. And be not ye fashioned lyke vnto this worlde: but be you chaunged in your shape, by the renewing

newing of your mind, that you may preue what is the good and acceptable & perfyt wyll of God. The Apostle exhorteth vs to dedycate, consecrate, and vow our selues wholly to God, that we shoulde offer our bodies as a sacryfice to our God., in mortefying the flesshe, in crucifying the olde man, in denying of our selues: and in submytting vs totallye to his worshypping and seruyce, in obeying him in holynesse and righteousnesse., all the dayes of our life. And immediatly after he saith: Loue without dissimulation, hating euyl, cleauing to good. Affectioned one to another with brotherly loue, in geuing honour, going one before another. Not lyther in businesse, feruent in spirite, seruing the Lord. Reioysing in hope, pacient in trouble, instaunt in prayer. Distrybuting to the necessitie of the Saintes, geuen to hospitalitie: Blesse them which persecute you, blesse I saye, and curse not. Reioyce with them that reioyce, and weepe with them that weepe. Being of lyke affection, one towardes another, being not highe minded: but making your selues equall to them of the lower sorte. Be not wyse in your owne opinions.

Recom-

Recompence to no man euill for euill, prouiding aforehand things honeſt, not onlie before God, but alſo in the ſight of men. If it be poſsible, as much as lyeth in you, lyue peaceable with all men. Dearelie beloued, auenge not your ſelues, but rather geue place vnto wrath. For it is written, vengeance is mine, and I will reward ſayth the Lorde. Therefore if thine enemie hunger, feede him, if he be thirſtie, geue him drinke: for in ſo doing, thou ſhalt heape coales of fire on his head. Be not ouercome of euill: but ouercome euill with good. Howe many notable and excellent vertues hath the Apoſtle, touched in this place? as charytie, brotherly loue, patience, perſeuerance in prayer, benefycence, hoſpytalytie, mekeneſſe, or gentleneſſe, modeſtie, deſire of peace, and concorde, pitie, and clemencie, with many other of that ſort.

Vnto theſe you maye adde, thoſe things that followe in the next Chapter: Owe nothing to no man, but to loue one another, for he that loueth another, hath fulfilled the lawe. For this: Thou ſhalt not commit adulterie: thou ſhalt not kyll: thou ſhalt not ſteale: thou ſhalt not beare falſe

Rom. 13.

wyt-

wytneſſe, thou shalt not luſte: and if there be any other commandement, it is in few words comprehended: namelie, thou shalt loue thy neighbour as thy ſelfe. Charitie worketh not euill to his neighbour, therfore the fulfilling of the lawe is Charitie. In this texte all the commaundementes of the lawe are referred to the loue of our Neyghbour, to wyt, in that part that the lawe was geuen to reſtraine iniuries, reſpecting ciuile ſocietie, and fellowſhyp of men: namely, that no man ſhoulde be ſo bolde to endammage his neighbour, in his body, fame, goodes, or any other waye that might redounde to his annoyaunce. For he that loueth another from the bottome of his harte: is ſo farre from doing iniurie and wrong: that he wyll endeuor with all his might, to be profitable to his neyghbour. And whereas we are commaunded to loue our neyghbour, euen as our ſelues, in this one worde, not onely ſyncære loue is diſcerned from hypocriſie: but alſo all dueties of Charitie are epacted and requyred. The ſame Apoſtle wryteth alſo to the Galathians, in this wyſe. VValke in the ſpirite (I ſaie) and ye ſhall not fulfill the luſtes of the fleſhe, for

Gala. 5. for the flesh lusteth contrary to the spirit, and the spirite contrary to the flesh, these are contrarie one to the other, so that ye can not doo that which you would. The deedes of the flesh are manifest, which are these, adulterie, fornication, vncleannes, wantonnes: vvorshypping of Images, witchcraft, hatred, variaunce, emulations, wrath, stryfe, seditions, sectes, enuyinges, murders, dronkennes, gluttonie, and such lyke: of the which I tell you, as I haue told you in times past: that euē they which do such things, shal not inheryt the kingdom of God. But the fruite of the spirit is loue, ioy, peace, long suffering, gentlenes, goodnes, faith, meekenes, temperancie: against such there is no law. They truely that are Christes, haue crucified the flesh, with the affections and lustes. If we lyue in the spirit, let vs also walke in the spirit. Let vs not be desirous of vainglorie, prouoking one another, enuying one another. The wordes of the Apostle are plaine inough, and nede not any exposition. And his counsel is in sense the very same, which he geueth to the Romanes. That we should tame the flesh, and earnestly resist carnal affections. If you liue after the fleshe (sayeth he) you

Rom. 8.

shall

shall dye: but if through the ſpirite you mortifie the deedes of the flesh, you shall liue. For thoſe that are led with the ſpirit of God, thoſe are the ſõnes of God. And in ỹ ſame Epiſtle. For I delight in the lawe of God, after the inner mã, but I ſee another law in my members, rebelling againſt the law of my mind, and ſubduing me to the law of ſyn, which is in my mẽbers. And ỹ ſame Author to the *Epheſians*. I therfore as a priſoner in the Lord exhort you, that yon vvalk vvorthy of the vocation vvhervvith you are called, vvith al lowlines and meekenes, vvith long ſuffering, forbearing one another in loue: Endeuoring to keepe the vnity of the ſpirit, in the bõd of peace. And a litle after: This I ſay therfore, & teſtifie in the Lord, that ye walk not hencefoorth, as other Gentiles walke, in vanities of their mind: Darkned in cogitation, being alienated from the life of God, by the ignorance which is in them, through the blindnes of their harts: VVho being paſt feeling, haue geuen themſelues ouer, vnto wantõnes, to work al vncleannes with greedines. But ye haue not ſo lerned of Chriſt. If ſo be that you haue heard him, & haue bene taught in him, as the trueth is in Ieſus,

Rom. 7.

Eph. 4.

sus. To laye downe according to the former conuersation, the olde man which is corrupte, according to the lustes of error. To be renued in the spirite of your mind. And to put on the new man, which after God is shapen, in righteousnes and holynes of trueth. VVherefore putting away lying, speake euerie man trueth vnto his neighbour: forasmuch as we are members one of another. Be ye angrie and sinne not. Let not the Sun go downe vpon your wrath. Neither geue place to the Deuyll. Let him that stoole, steale no more, but let him rather labour, working with his handes, the thing which is good, that hee maie geue vnto him which needeth. Let no filthie communication proceede out of your mouthes, but that which is good, to edifie with all, as ofte as neede is, that it maie minister grace vnto the hearers. And greeue not the holie spirite of God, by whome ye are sealed vnto the daie of redemption. Let all bitternes, and fiercenes and wrath, and crying, and euill speaking, be put awaie from you, with all naughtinesse. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake, hath forgeuen

geuen you.

To the same purpose tende those wordes of his in the next Chapter. Be you therfore followers of God as deare childrē, and walke you in loue, euen as Christ hath loued vs, and hath geuen him self for vs, an offring and a sacrifice, of a sweete smelling sauor to God. But fornication & al vncleanes, let it not be once named amongst you, as it becōmeth Saints. Neither ther fylthines, neither foolishe talking, neither iesting, which are not comely, but rather geuing of thanks. For this you know, that no whoremonger, neither vncleane person, nor couetous person, which is a worshipper of Images, hath any inheritaunce in the kingdome of Christ, and God. Let no man deceaue you with vaine wordes: for becaufe of such things commeth the wrath of God vpon the children of disobedience. Be ye not therfore companions of them. For ye were sometime darknes, but nowe are you light in the Lord: vvalk as childrē of light. For the fruite of the spirite in all goodnes, and righteousnes, and trueth: approuing what is acceptable vnto the Lorde. And haue no fellowship with the vnfruictfull works of darknes, but rather rebuke them, *Ephe. 5.*

for it is a shame euen to name those things which are done in secreet. Herein may we easely perceaue what difference there is betwæn diuine, & Philosophical precepts touching manners. For where soeuer the scripture exhorteth men to good workes, it adioyneth by and by some thing out of the fyrst Table of the tenne commaundementes: as for example of the feare of God, of fayth, of charitie, of obedience towarde God, of his promyses and threats, of Christes benefittes towarde his seruaunts, and of his punishmentes towarde the obstinate and rebellyous. Whiche thing prophane writers do not touche, when they intreate of ciuile duties. They speake not a worde in their preceptes of the wyll of God, of the worshipping of God, neyther of fayth which is the mother of all Christian vertues. Neyther do they teache men to do well for Gods honour and glorie, which thing is chiefly inculcate in the Scriptures: neyther do they referre all thinges to one God, neyther make him the ende of their actions, neyther yet do they looke for rewardes at his hande. So that briefly and by these fewe wordes we maye see an apparent dyffe-

A difference betweene diuine and philosophicall precepte.

dyfference betwæne the Phylosophicall and Apostolycall preceptes concerninge vertue. The same Apostle wryteth also to the Collosians saying. Mortifie therefore your members which are vppon earth, fornication, vncleanneſſe, inordynate affection, euyll concupiſcence, and couetouſneſſe, vvhiche is vvorshypping of Images. For vvhich thinges sake, the vvrath of God commeth on the children of diſobedience. In vvhiche you alſo vvalked ſometyme, vvhen yee lyued in them. But nowe put ye of alſo all vvrath, fierceneſſe, malyciouſneſſe, blaſphemie, fylthie communication, out of your mouth. Lye not one to another, ſeeing that ye haue put of the olde man vvith his vvorke. And haue put on the new man, vvhich is renewed into knowledge, after the image of him that made him. VVhere is neyther Greeke, nor Iewe, Circumciſion nor vncircumciſion, Barbarian, Sythian, bonde, free, but Chriſte is all, and in all. Put on therefore as the electe of GOD, holie and beloued, bowelles of mercye, kindneſſe, humbleneſſe of minde, meekenes, long ſufferinge. Forbearinge one another, *Coloſ. 3.*

and forgeuing one another, if any man haue a quarrell against any: euen as Christ forgaue you, euen so doo yee. And aboue all thinges put on charitie, which is the bonde of perfectnes. And let the peace of God haue the victorie in your harts, to the which also we are called in one bodie, and see that ye be thankfull. That which the Apostle nameth vnto the *Romaines*: The mortifying of the body, through the spirite, he doth explaine: saying, that it is no other thing then to maister the lustes of the flesshe, whereof he rehearseth dyuerse sortes: and elsewhere he calleth them the workes of the flesh, with whom we ought to contend & wrestle in such sort, that syn maye not rule in our mortall bodies: that we should not geue ouer our members as weapons of vnrighteousnesse to sinne: but that we should yelde our selues to God, & our members armor of righteousnesse.

The same Apostle contynuing his exhortation, addeth: Let the word of Christ dwell in you richly, in all wisedome, teaching and admonishing your owne selues: in psalmes, in hymnes, and spirituall songs, singing with grace in your hartes vnto the Lorde. And whatsoeuer you doo in word

or

or deede: doo all in the name of the Lord Iesus, geuing thankes to God, and the father by him. And to the *Thessalonians*: VVe beseeche you brethren, and exhort you by the Lorde Iesus, that ye increase more and more as ye haue receaued of vs: for ye know what commaundements wee gaue you in the Lord Iesus. For this is the wyll of God, euen your holines, that you should abstaine from fornication: that euerie one of you should knowe howe to keepe his vessel, in holines and honor. Not in the lustes of concupiscence, euen as the Gentyles, which know not God. That no man oppresse and defraude his brother in any matter: becawse that the Lorde is the auenger of all such, as we also haue forwarned you and testified. For God hath not called vs vnto vncleannes, but vnto holynes. And to *Titus* he writeth thus. For there hath appeared the grace of God, which is healthfull to all men, Teaching vs that denying vngodlynes and worldly lustes, we should liue soberly and righteousslie, and godly in this present worlde. Looking for that blessed hope, and appearing, of the glory of the great God, & our sauiour Iesus Christ. VVhich gaue him 1. *Tess.* 4. 2. *Tess.* 3.

selfe for vs, that he might redeeme vs from all vnrighteousnesse, and purge vs a peculyar people to him selfe, zelous of good workes. These thinges speake and exhort, and rebuke with all auctoritie, &c.

In these few wordes, ỳ Apostle declareth very plainly what maner of life a Christian man ought to lead: expressing the chefe & principal vertues both toward God and man: first he would haue vs lyue soberly, that is to say, honestly, shamfastly, chastly temperatly, & frugally: not vncomly, not wantonly, not immodestly, not incontinently, wherein he exhorteth vs to subdue & vanquysh all kind of concupiscences and lusts, & to withdraw as it were our mynd from the society & contagion of the body. Secondarely he willeth vs to lyue iustly, with our neighbor, ỳ is innocently, gently & makely: not to couet any mans goods, not to be iniurious to any man: but to render vnto euery man his own, to profit whom we can: & to conclude as we would wyshe that other mē should deale with vs, let vs euen so deale with them: & that which we would not haue others to offer vnto vs, let vs not offer to do vnto any. Thirdly, he calleth on vs to lyue godly and religiously

toward

toward God: that is in ỳ true knowledge of God, in worshipping & seruing of God accordinge to hys wyll, in geuing him thanks for his benefyts: in followinge vertues, and in fleeing of vyces: in dyeting all our wordes and workes to his honor & glorye. For this is true pittye & godlynesse.

Two things there are which are needfull for vs to regard in the execution of these things: the one hinderinge, the other helping vs in doing of honest actions and vertues. One which especiallye hindereth, is wycked and vngodly companye, from the whiche we ought to sequester our selfe and to kepe company with those that be good. And as one doth admonishe vs, to be conuersaunt eyther with those whome we may amend, or who may amend vs, Neither ought any mā to think that good customes and companye, are in smal moment, to practise vertue. For as with ỳ felowshipp of euil mē we are infected (as it were) with some contagiō: euen so with the daylye conuersation of those ỳ feare God, we are reformed & amended. If our desyre then be to lyue well, let vs haunt & frequent honest, and godly mens company: wherevnto we are exhorted by

Two thinges to bee considered in this matter.

First hyderaunces and impedimentes.

the wyse *Salomon*. Come not (sayth he) into the pathe of the vngodly, nor walke in the way of the wicked. And S. *Paule* wryting to the Corinthians, is so earnest in perswading men to auoyde euyll company, that he would not haue men to eate & drinke with such. If any that is called a brother be a fornicator, or couetous, or a worshipper of Idols, or a rayler, or a dronkarde, or an extorcioner, with him that is such eate not. I am not ignorant that there are some other causes, why suche mens companyes should be auoyded, eyther to declare that we myslyke their conuersation, or else that they moued with shame should amende: but surely this is not the least cause, least we should be infected with their naughty company. For as a lytle leuen maketh a great lumpe of al dowe sowre: euen so the example of one man oftentymes corrupteth many.

Pro. 4.

1. Co. 5.

Euill company to be auoyded.

Eccl. 12. The wordes of the wyse man are notable and worthy to be marked. VVho vvyl haue pittie vpon the charmer that is stinged with the serpent, or of al such as come nigh the beastes. Euen so is it of him that keepeth company with an euill man, and wrappeth him selfe in his sinnes: vvho so tou-

toucheth pitche, shalbe defyled therewith: As the vvoolfe agreeth with the Lambe, so doth the vngodlie with the righteous. We knowe that vnder good Trées, all kinde of beastes rest and shadowe them selues, but vnder thorns & brables, there come nothing commonly but Serpentes. Euen so good men and badde, maye dwell nigh the godly: but there is no peace, nigh godlesse and gaselesse persons, but onelye for serpentes, that is to saye, for Deuyls: who as in a Mancion dwel in their harts. And in the matter it commeth to passe, as in pestilent and contagious places, where the ayre being taken and drawne, casteth mens bodies into soden sicknesse. Euen so through wicked company, many euyls & mischiefes are learned, albeit the inconuenience be not felt in the beginning. It may happely seme hard to some men, to shake of old and familyar acquaintaunce, with whome we haue lyued pleasauntlye long, and many yeares: yet we ought to labour and wrestle to auoyde those hurtful and daungerous companies. *Syrac. 13.* *Chrisost in. 7. Math. hom. 19.*

Amongst many examples whereby we maye the rather be induced to follow this precept: there can none be founde more *Basi. mag. quod deo non sit author mali. et Procopius in gen. Cap. 3.* *A notable example of*

memo-

of K. Henrie in casting of cupl company.

memorable, then that of Henrie the fifte King of Englande of that name: of whom the Chronicles, wryte, after this manner. This was the man in deede, who taught euen at the first that honors, ought to chaunge manners: For assoone as he was crowned king: considering howe expedyent it was for him to begin a newe trade of lyfe, he remoued, and expelled far from his court all such as were his mates, and companyons with him in his youthfull dayes: (which are commonly spent in lewdnes and wantonnesse) and appointed in theyr romes graue, prudent, and valiaunt counsellers. He knew right well, that it was besæming a Prince to excell other men, in corage, counsaile, grauitye and carefulnesse: and that a kingdome is rather a burden then an honour, and therefore distrusting his owne wit, he thought good to haue about him such men, as myght help him in tollerating that burthen, and by whose aduise not only rule others, but him self also, and become a singuler spectacle and example to his subiectes. For cupll princes do often tymes hurt more with theyr example then with the fact it

Polid. in Hen. 5.

selfe,

selfe, for there are alwayes many followers of princes fashions, whereby it commeth to passe (as *Cicero* writeth) that the euill facte of a Prince is not so greate (albeit great inough in it selfe) as in that he corrupteth others: and is the cause that as the prince changeth his lyfe, so do the people chaunge theyr manners. Merely he that ruleth, is therefore aduaunced and honored, to gouerne prouidently, to correct, & reforme the manners of the people, and to care for those things, which may be honorable for him selfe, and profitable for his people, not to put chefe felicitie in pleasures which are common with the vulgar & raskall sort. Which thinges if he wyll not, care not, or cannot do surely, then he is rather to be accounted a seruaunt then a Prince. And what can be more dishonorable for him that should gouerne others, to be gouerned himselfe as a Pupill being nowe past nonage? Such a one was *Richard* the second, who at the first gaue good hope to many, but in the end was subuerted by wicked companions and counsellers. Much like vnto him was *Edward* ỹ second: but both of the had an vnhappy end.

By whose examples happely *K. Henrie* being taught to beware, abandoned suche old acquaintance of his, as were geuen to syl by pleasure, and planted in their places, vertuous and noble counsaylers.

That speche vttered by a certaine Ethnike, is profitable for vs to remember that we may the rather auoide wicked company. VVe receaue fashions and condicions of our companions, and as diseases passe from one bodie to another by touching: euen so doth the minde powre her infections into her neighbour. The dronkard leadeth his guests into dronkennes. Effeminate men and softlings, cause the stoute mā to waxe tender. Couetousnes transferreth her poison into cohabitants. And on the other side, the force of vertue hath her effect. Now if our old acquaintance, together with their pastims & pleasures, with other their youthfull and ruffyns tricks, come vnto our mynd: Let vs then appose and set against them the vanity of pleasure, and the contynuance of the shame: let vs consyder the shortnes of our lyfe, the vncertenty of the hower of death, the dreadfull daye of dome, and the endles torments of hell. So shall we according

Idem habet Sene. Epist. lib. 2. epi. 59 et de tranquillit. vitæ. lib. 1. ca. 7

to

to the prouerbe, with one naile driue out another. So that if old pleasures, and delytes tickle vs: let vs reason thus with our selues. My olde mates and compa- *Luk. 22.*
nions, do allure me to accustomed pleasures: but my Sauiour byddeth me beware that my hart be not oppreſt with surfetting: and the holy apostle Sayncte *Paule* willeth me not to oppresse my selfe with wyne, wherein is ryot, and againe Gluttons and dronkerds, shal not be heyres of Gods kingdom. And Saint *Peter* byddeth mee be sober and watche: *1. Pet. 5.*
And the prophet cryeth in my eares, woe bee vnto those that aryse earlye in the morning to followe dronkennesse, by *Esa. 5.*
this meanes Gods spirite shall strengthen our reason, to ouercome lusts, and our wyll shall follow, and obey, right vnderstanding. And in deede we may not forget at any tyme that it is our partes to geue eare to the voyce of God, and to stoppe our eares against louse and vaine pleasures: to obeye the holy Aungell ayding and guyding vs, and to withstande the foule fende tempting vs. Whiche things if we weygh and ponder aright, shall sone withdrawe our selues from

wicked

wicked fellowshippe and company: and easyly preferre endles blysse before vaine and momentany pleasures.

The seconde let is Idlenes.

Another great obstacle there is, that deteyneth men from good and vertuous actions, to wytte, Idleneſſe, and Rechleſneſſe, wherevnto our nature is exceadingly geuen. There is one that sheweth very

Lucianus in dialog. veneris et Cupid.

fynely, that loue and fylthie luste, can haue no place with those, who eschewe Idleneſſe, and are alwayes busied about some. For out of all doubte, Idleneſſe breadeth in vs a desyre of banquetting, of pleasaunt and wanton company, and leadeth vs headlong into all kinde of luste, e intemperancie. We shall do then very well, to be dilygent in the workes of our vocation, if we studie, and reade the word of God, if we praye incessauntly, if we craue his dayly ayde, if we be thankfull vnto him for his goodneſſe: and to conclude, if we occupie our selues alwayes about some good thing. And if happely we haue nothing to do at home, (which notwithstanding, wyll argue our euyll husbandrie) let vs repayre vnto the Church, and heare common prayer and Sermons: let vs conferre with our friendes, about mat-

matters of diuinitie, let vs visit the sicke, and comfortlesse, so shall we not faint and fal vnder the temptations of Satan. *Cato* his saying is much commended. In doing nothing, a man shall learne to doo euyll: according to that of the holy man. Euerie ydle man is busyed in the desire of pleasures.

Hereof procéde those often and earnest exhortations in the holy scriptures to care, vigilancie, and diligencie. As that parrable of our Sauiour, of a man going into a farre countrey, who at his departure: delyuered certaine goodes vnto his seruauntes, and at his returne wylled those whome he founde dilygent to enter into the ioye of their Maister. And so the Apostle exhorteth him that ruleth, to rule with dylligence: And againe, Dilygent in studie, and feruent in the spyrite. The Prophete *Ieremie* pronounceth hym accursed that doeth his Maysters busynesse fraudulently.

Exhortations to labour and dylligence.

Rom. 12.

Many suche speaches occure in the holye Scripture, whiche stryre vp those that are regenerate in Chryste, to doo theyr duetye, to carefulnesse, to auoyde

auoyd synne, and to desyre to lyue well. And surely it is lamentable to consyder howe rare this vertue of studie, and delygence is nowe adayes amongst those that desyre to be accounpted Christians: seing that without we vse the same in the Regiment of our lyfe: God wyll neyther heare our prayers, nor gyde vs with his holy spyrit. Let vs shake of therefore this Reckles sleothfulnesse and conioyne our labour with Gods helpe, in subdewing naturall corruption, and repressing our carnall lusts, in auoyding the intisements of the world: and in resisting the Temtations of Sathan. Let vs not thinke that God wyll absolue the matter if we sleepe: but let vs (as Christ saith) set our hands to the plough, and according to that of the Apostle with trembling and feare worke our saluation. For those that are careles in this world, and suffer synne to beare dompnyon in theyr mortall bodyes: or runne headlong after the lusts of the flesshe and delytes of the worlde: do without doubt make the holy ghost sorowfull, dryuing hym away from them, & being so forsaken of God, perish through their owne default.

Labour

Labour therefore and care, is moſt nedfull in the regiment of our lyfe, and in al our counſayles and actions: for whereſoeuer our ſauiour Chriſt commaundeth vs to watch (: whiche he doth in many places of the goſpell) there he awaketh men ſnorting, and ſleeping in ſynne, he ſhaketh of Security, he kindleth men (as it were) to dyligence, and care for thir ſaluation. And theſe are the cheefe lets and Impedimentes that hynder men from the execution of vertue: it nowe remayneth, that I alſo ſhewe helpes and furtheraunces to the ſame.

If reachleſnes and careleſnes of our duety be a mother of ſynne and impyetye: Then a dyligent conſideration of the ſame muſt needes be a Nurce of vertue and godlyneſſe. Let vs then haue alwayes a dilygent meditation of heauenly thinges, from whence we drawe our drigin, and offſpring. For it behoueth a Chriſtian to aduaunce and lift vp his minde from earthly things, and to meditate heauenly things: in which conſideration the godly are often pearced with ſuch ioye, that they bray as it were and pant, to ſee him face, to face, when they

Contemplation of heauenlye thinges do further to vertue.

presently behold, but in part, & as it were in a ryddle. Such a desyre was in those three Disciples: who were with Christe in the mountayne in his Transfyguration: when as they sawe *Helyas*, and *Moyses* vnknowne vnto them: with spyrituall eyes, as the Christian Poet wryteth.

Ignotis oculis, viderunt lumine cordis.

At what tyme *Peter* rauished sayde. It is good for vs to abide heere. This studie and contemplation of diuine and heauenlye thinges. bredeth those three worthy and excellent vertues, commonlye coupled togeather. I meane prayer, fasting, and almes dedes, which neuer goe alone, but haue many other vertues attending vppon them. Of which notable ornaments of all true Christians: I wyll saye somewhat, but briefly, and so much onely as maye seeme to serue this my present purpose.

Three principall helpes to vertue.

Of prayer. I call inuocation of Gods name, or Prayer, an elevation or lyfting vp of our myndes to GOD, when we are desyrous to obtayne any thing at his hande: namelye to geue vs good thinges, and to turne

turne euyll thinges awaye from vs. Chriſte him ſelfe hath commaunded vs to deſyre ſuche thinges in many places of Scripture (all whiche to recyte were a matter nedeleſſe) and hath promyſed that our prayers ſhoulde not bee denyed.

Aske ſaieth hee, and it ſhall bo geuen vnto you, ſeeke and yee ſhall finde, knocke and it ſhall bee opened vnto you. And in another place hee byndeth him ſelfe as it were with an oathe to heare vs, ſaying. Verelie, verelie, I ſaye vnto you, vvhatſoeuer yee aske my Father, in my name, hee vvill geue it you. And the Prophete *Dauid*. Hee doeth the vvyll of thoſe that feare him, and heareth their praiers, and ſaueth them. But of all places whiche declare the vertue and effycacye of prayer, that of *Syrache* is moſte notable, contynelved almoſte through one Chapter: and addeth this ſaying as a clauſe vnto to the reſt. The praier of him that humbleth him ſelfe, goeth through the Clowdes, till she come nigh, shee vvyll not bee comforted, nor goe her vvaye: tyll the higheſt God haue

Math.7.

Luk.11.

Syrach.35

respect vnto her, geue true sentence, and pertourme the iudgement. Of this matter *Chrisostome* also wryteth worthyly.

Hom. de profectum euang.

If thou enioye prosperitie, praye to God that it maye be syrme and stable. If thou feare a great tempest: praye to him to blowe ouer the same. If thou art heard, be thankfull: if thou be not heard, yet persenere that thou mayst be heard. For if the Lord deferre a certaine space: he doth it not enuiously, but to kepe the with him longer. And in another place. As

Hom. de diuersis.

the body being knytte together with Synewes, is syrmer but if you cut the same, the hermony of the bodye is dyssolued. Euen so deuout myndes, continew firme through prayer. But if you take from them prayer, then they are muche lyke fysshes taken out of the water: for as the water is vnto them lyfe, so are prayers to the soule.

Secondarilye, I woulde haue men to vse often fasting, which is not a choyse of

Fasting.

some certaine sortes of meates, but a perpetuall sobrietie, and temperancie of lyfe, to the ende they maye the rather bryddle, and kepe vnder carnall lustes and concupiscences. Our sauiour Christ

therefore

therefore byddeth vs beware, that our hartes be not oppressed with surfetting. *Luk.21.* And his Apostle: Oppresse not your selfe with wyne, wherein is ryotte. Fasting is commended vnto vs in the examples of *Moyses, Elyas, Daniel, Christ*, and his Apostles. Let vs neuer forget that vvoo of the Prophete. VVoo bee vnto those that ryse earlie in the morning to followe dronkennesse. And that of *Ambrose* is worthy remembraunce. Vse a lyttle wine to auoyde infirmitie, not to augment pleasure: vvine and youth kindle a flame. But fasting doeth bridle young yeares: and a spare dyet doth keepe vnder luste, and carnalytie. And S. *Chrysostome*. He that coupleth fasting and praier, hath two winges which wyll make him able to passe the windes in swiftnesse. *Esa.5.* Lib. 3. de virg. velandis. Hom. 58. in Math.

Thirdlye, Almes deedes are commendable and needefull: and it is to be obserued, that of these three vertues: Prayer is properly referred vnto God: Fasting to our selues, and Almes to our neighbor. And for that many new a dayes do erre, and are deceyued in the name of Almes, thinking that to be onely when a peece of money, meate, or cloath, is geuen vnto *Almes deedes.*

the Poore : I thinke it not amysse to put downe *Augustines* mynde touching this matter : Who doth not accoumpt onelye those vulger matters to be almes whiche I rehearsed before : but these also to forgeue the offendour, to amend others with reprehention and correction . For many Almes are gyuen to those that are vnwyllinge to receyue them, when wee rather respect mennes welfayre, then wylfulnesse . Touchinge the commendation of this vertue, let vs harken to the Prophete saying . Breake thy breade to the hongrye, and bring the poore and straunger into thy house, vvhen thou seest one naked Couer hym, and despyse not thyne owne fleshe, then shalt thou pray, and the Lorde shall heare thee, and *Salomon*, Gyue of thy fyrste frutes vnto the poore : so shall it come to passe that thy barnes shalbe fylled, and thy wynepresse wyth wyne, And agayne: He that gyueth vnto the Poore, lendeth vnto the Lorde : And *Tobias*, Prayer wyth Almes and fastyng is verye good . *Basylyus Magnus*, Openeth with

Enchirid. ad Laurentium cap. 72.

Esa.

Prou.

Tob.

wyth a fyne symylytude howe acceptable Almes is vnto all myghtye God. Euen as sæde (sayeth he) which is cast into the grounde, bryngeth increase to the sowner, so doth Almes bring forth great commodytye afterwarde. And *Lactantius*: If the worshyppers of false Gods do decke and trymme Idolles and Images, and bestowe vppon them the moste precious thing they haue: whiche thinges can neyther gyue them thankes, nor yet vse those thinges that are put vpon them: howe much beseeming Christians is it? to decke and trymme the Images of the lyuing God, who as they are both able to vse them, and to bee thankfull for them: Euen so GOD in whose sight thou doest those thinges, wyll both allow thy fact, and requyte thee with rewarde. *In lucam.* *Li.6.cap.13*

But amongst many cautions in geuing of Almes, this is not the leaste or laste, to bee obserued, of faythfull Christyans. That wee bee lyberall and bountyfull toward the poore, of our owne goodes, truelye gotten: and that we spoyle not one, to releeue another. Wherefore *In geuing almes we ought to be lyberall of our owne.*

Aug. enchi-rid 22. if any man haue vniustlye gotten any goods, he ought rather to restore the same to the true owner, then to succour nedy straungers therewith. *Tobias* therefore charged his sonne to gyue Almes of his owne substaunce: And *Salomon*, Honour God with thy owne substaunce, and geue vnto the poore of the frewts of thy owne Corne. And *Zacheus* the Publican, when hee had promysed to geue halfe of his goods to the poore: he addeth, that if he had done anye man wrong he woulde make restitution fowre fould.

Tob. 2.

Pro. 3.

Luk. 19.

Some man desirous to fynde a cloake to couer his extortion, may peraduenture obiect that of our Sauiour. Make you freendes of the vnrighteous Mammon, And agayne, the commendation of the vniust Steward, that he had done verye wisely. But the aunswere is plaine and easy. That he nameth Mammon (which in the *Syriacke* tongue, signifieth Riches) vnrighteousnesse, either because they are commonly gotten vniustlye, whereof commeth that speach. A rich man is eyther vniust, or the heyre of an vniuste Man: or else because they are the occasions of many mischeefes: or else for that

Luk. 16.

Mammon.

the

the abuse of them is dyuerse, and many-fould in this our nature depraued with originall Synne, the parent of all euyll and wickednesse: For wheras we should vse Riches modestly as our seruaunts, for our owne and our neighbours behalfe: we abuse the same, in prodigalytye, and lasciuiousnesse, and turne often Gods giftes to his reproche. Christes meaning therefore, was not that men should Iniuriously get ryches to geue Almes thereof, neyther is it nedefull that all partes of the Parable shoulde be lyke. For in the Application of a Symilytude, we ought to ponder the principall scope, and not to respect any circumstance and particle. The cheefe state or scope of the symilytude, is not in the collation of a fraudulent mynde, not in Infydelity or theft: but in the wyse and prouident forecare in purchasing frends, whose example therein our Sauiour would haue vs to followe. He dyd this that being put out of his office, those whome he had gratified, would receiue him into their houses: this ought we to do in spirituall matters, that when we shall haue nede we may be receyued

in

into euerlasting Tabernacles. Christ our sauiour blameth them in that place, mannes contempte, of celestiall and eternall thinges: whose dyligence and care, is great, and alwayes busyed about thinges nedefull for his body, which are but worldly, and temporall.

The daye of doome to be considered.

But to returne to my matter, which is, that we ought to be Christians, not onelye in worde, but also in deede, that we maye be feared from vyce, and allured to vertue: lette vs sette before our eyes alwayes that dreadfull daye. Whiche the Prophete togeather wyth the Apostle, nameth the daye of affliction and anguishe, the daye of calamytie and myserie, the daye of darknesse and blacknesse, the daye of Clowde and whyrlewynde: when as God shall rewarde vnto euerye man according to his worke. Againe let the ioyes of heauen, and Crowne of glorye, allure vs to vertue and godlynesse, whereof the Prophete also and the Apostle speaketh thus. The eye hath not seene, the eare hath not hearde, neyther haue the ioyes entered into mannes harte, which

God

God hath prepared for them that lou him. Let vs remember that we muſt once, wyll wæ, nyll wæ, forſake this worlde, but wæ wotte not when, nor howe ſone. Death (as one wryteth) by meanes of vncertaine chaunces, is alwaies imminent. At what tyme GOD wyll requyte euerye man according to his deſartes: eyther with plagues and punishmentes endleſſe, in iuſtice, or ioyes and blyſſes eternall in mercie. Let vs then bæ alwaye readie againſt that daye, and ioyfullye lwke for death, which can neuer bæ farre abſent: by the example of Saint *Paule*, who deſyred to bæ lwſed and to be with Chriſt. Wlyche thing can not come to paſſe in vs, vnleſſe wæ leade our lyfe according to Gods wyl, and repoſe all truſt of ſalnation in the mercie of God, through the merytes of Chriſt. And if at any tyme wæ ſlyppe, and ſlyde into ſynne and iniquitie: (as by nature wæ are prone to dw euyll) yet let vs not ſuffer that to rule in our mortall bodye, but endeuour to ſalue ſuche fores with good dædes, and with repentaunce, and newnes of lyfe. Seneca. *Phi.* 1.

But

The wyc-kednes of our tyme.

But most part of mortall men nowa dayes haue no regarde at all of temperance and sobrietie, but geue themselues to ryotting and surfetting, and runne headlong into all kinde of mischiefe, hauing no feare of God before theyr eyes: they followe theyr fylthie lustes, they snatche, they steale, they sweare, and forsweare, they lye, they deceaue, and to be short, do all thinges sauing that which is lawfull. And yet in the meane tyme they wyll nedes be accounpted Chrystians, & gospellers, & earnest fauourers of true religion. But Chrystians ought not to be moued with these worldlye and wicked examples: but bende all theyr power to lyue godly and holyly, to followe the wyll of theyr heauenly Father: and with a certaine lyberal and commendable feare of God, to be deteined from doing of euyl: least they eyther should geue an occasion to the aduersarie, to sclaunder their profession: or lest the name of God should for them that be euyll spoken of amongst the Gentyles. And if at any tyme vnwares, or through humane imbecyllitie, they fall and goe astray: they wyl immediatly acknowledge their error, and pacify their

merciful

mercyfull father, through true repentaunce, and with theyr hartie prayers, procure his mercie towarde them. For he is gentle and ready to forgeue, if he se vs sorye and penitent: and as if we haue offended grieuously, so if we lament our faultes bytterly, according as S. *Cyprian* wryteth. Wherevnto wee maye adde this, as a special consolation and comfort, that wee haue a medyatour in heauen, euen the Lorde Jesus Christe, who is our aduocate and patrone, to purchase peace for vs: and to make an attonement betweene his father and vs.

In which consolation and comfort, notwithstanding, all faythfull Christians ought to haue this caution: not so to trust in Gods mercie, that they eyther fall into presumption, or to lyue negligently, and carnally, or not gospell lyke. For there are many nowe a dayes, that flatter and deceyue them selues, whyles they greedily embrace all such sentences in the Byble, which set out Gods great mercy: but in the meane season, neglect and passe ouer lyghtly such places, as exhort them to newnesse, and holynesse of lyfe. The Lorde is mercyfull in deede, but

Against presumption in Gods mercy.

to

to those that repent. The Lorde woulde not the death of a sinner: but he woulde also that he should conuert and lyue. He that witnesseth Christ to be the Lambe, that taketh away the sins of the worlde: doth also wyll vs to repent our former lyues, and to bring forth fruites worthy Repentaunce. He that affyrmeth vs to besaued through the grace of our Lorde Iesus Christ: exhorteth vs also to repent & conuert, that our synnes may bee done away. He that sayth that Christ came into this worlde to saue sinners: doeth also say that fornicators and adulterers, and other haynous offenders, cannot inherit the kingdome of Christ. He that writeth that Christ did beare our sinnes in his body vpon the crosse, doth adde also that we shoulde dye to synne, and lyue to righteousnesse. Hee that wytnesseth that Christ gaue him selfe for vs: anneexth that he might redéme vs from all iniquytye, and purifye a people peculier to him selfe, following good workes. He that sayeth that Christe dyed for vs addeth also: that those that lyue, shoulde not lyue vnto them selues, but to him that dyed and rose agayne for them. Here-

vnto

vnto seruetb that of *Ezechiell* the Pro-
phet. If the wicked man repent him of all *Ezec. 3. 18.*
his sinnes, and keepe all my preceptes and 33.
do Iustice and iudgement, he shall lyue
and not dye.

By the which wordes we may easely gather that he cannot truste in Gods mercye, that doeth not repent him of his wyckednesse: neyther can he be rightlye called a penytente personne, or a Chrystian that persevereth in vngodlynesse: neyther can sound and perfecte fayth be in him, who wyttinglye and wyllinglye worketh agaynst the testimonye of his owne Conscience. Let vs not be Christians therefore in name and tyttle onely: neyther bragge and boaste of fayth with bare wordes. But let vs repent truelye, and from the bottome of our harte, let vs turne to GOD in deede, and correcte vyces wyth vertues, and wyth holye lyfe and conuersation, abolyshe the remembraunce of our synnes & iniquitye. Let those wordes of Christ be alwayes in our myndes. Not euerie one that sayeth Lorde, Lorde, shall enter into the kingdom of heauen, but he

that

that doeth the wyll of my father who is in heauen. And if we beleeue that which Saint *Paule* sayeth to be true. That Iesus Christ came into this worlde to saue sinners: Let vs also beleeue that other speeche of his. That witches, adulterers, fornicators, murderers, theeues, extorcioners, couetous persons, proude men, dronkardes, backbiters, contentious men, shall not inherytte the kingdome of God, and Christ. And surely if we perswade our selfe that Saint *Paule* sayth true, aswell in the one place as in the other wee shall easily perceyue, that wicked lyuers cannot conceyue any hope, of Gods mercye, and of eternall lyfe: For as sayth beleeueth that God is merciful to the penitent: so doth it tell vs, that he is a punysher of the impenitent. There is no cause then for sinfull men to presume on Gods mercye: they must repent, and amende theyr lyues, before they take comfort of that matter. *Ambrose* hath included them both in one sentence, whyles that hee sayeth: No man can rightlye repent, vnlesse hee trust in Gods mercy: so no man can trust in Gods mercye, vnlesse he repent. That saying of the Hebrewe is memorable, and

1. *Tim.* 1.

1. *Co.* 6. 6.

Reu. 20.

Ambr.

neuer

neuer to be forgotten: Say not, Tush the mercy of the Lord is great, he shal forgiue me my synnes, be they neuer so manye: for lyke as he is, mercyfull so goeth wrath from him also, and his indignation commeth downe vppon synners: Make no tarying to turne vnto the Lord, and put not off from day to day: for sodenly shall his wrath come, and in the tyme of vengance he shall dystroye thee. Let euery man therefore haue good regard for him selfe, that his Christian profeciō be confirmed with Chrystian conuersation, that his work aunswere to his word, his dæde, to his tytle. Let euery man beware of presumption, in Gods mercy. Let them take hæde that through carnall securitye, and contempte of the gospell, they fall not away from the spirit to the flesh, from heauen, to the worlde, and from God to Belyall. Let them take hæde that they make not a mock of ỹ Passion of Christ, that they treade not his blood vnder their fæte, that being purifyed & washed with his precious blod, they wallow not wylfully in synne & wyckednesse, and of the chyldren of God become by theyr owen default, the bondslaues of Sathan, and

fyrebrands of Hel euerlastingly. And hitherto I haue spoken of a Christiā mans duetye pryuately toward him selfe, and publikely towarde others, Nowe remayneth the last parte of the duetye of a Chrystian lyuing, eyther in the estate *Ecclesiasticall*, *Politicall*, or *Oeconomicall*, in one of the which thre callynges, all good men indeuour to leade, theyr lyues as the scopes, and endes wherunto all mans studyes and labours, are to be dyrected and referred. But because that mater requireth a long and dylygent tractation: if God permyt I wyll handle the same in another volume.

Glory be to God.

¶An addytion tranſlated out of that learned Father of the Greeke Churche, *Clemens Alexandrinus*. Who wrytte within thre hundred yeres after Chriſt: wherein the whole ductye of a Chriſtian man is comprehended in a breefe ſume, neceſſaryly ſeruing for the practiſe, of ſuch precepts, as are conteyned in the former Treatiſe.

Ex lib. 3. pædagogi. cap. 12.

LEt euery man then learne his ductye, and paſſe the tyme of his pylgrymage, in feare and humilytye: knowing that we are redemed not with corruptible things, of ſyluer and golde, but with the precious blood, of the immaculate and vnſpotted Lambe Jeſus Chriſt. For it is ſufficient that vve haue ſpent the tyme that is paſt, of the life, after the vvyll of the Gentiles, vvalking in vvantonnes, luſtes in exceſſe of vvines, in exceſſe of eating, in exceſſe of drinking, and abhominable idolatrie. We haue Chriſt his croſſe as our marke and lymytte, with whome wee are crucyfyed, and by whome we haue remyſſion of our fourmer ſinnes.

1. Pet. 1.

1. Pet. 4.

Let vs fire our myndes therefore vppon the truth, let vs repent and amende our lyues. For the eyes of the Lord are open vppon the Iust, and his eares vnto theyr prayers. The countenaunce of the Lord
Psa.33. is vppon them that do euill. And who is it that will hurt you, if you do well. The
Pet. best education or institution is moderation, which is perfyt comlynesse together, with stable and ordenarie power: rightly distributing those things that are coherent amongst them selues. Nowe if you do not marke those precepts which are geuen, you shall dye the death: but if you do attend, you shall enioye the blessings of the earth, meaning no doubt,
Prou.24. health, wealth, ryches, fode, & strength.
Esa.5. For those be true and perfyt good things,
Eze.18. which neyther the eye hath seene, nor the
Esa.1. eare hath heard, neither yet hath entered
1.Cor.2. into ỹ hart of man. But to returne to the way & lyfe of a perfit Christian: the heauenly scholler comprehendeth brefly his office and ducty, As you would that men
Math.5. should do vnto you, euen so do you vnto them And as Christ him selfe sayeth, all the commaundements maye be referred
Math.22 to these two precepts. Thou shalt loue

the

the Lord thy God vvith all thy hart, vvith all thy ſoule, and vvith all thy might, and thy neighbour as thy ſelfe, for herein conſiſt the lawe and the Prophetts. And when one aſked him, what he ſhould dw, to poſſeſſe eternall lyfe, he aunſwered: knoweſt thou the commaundements, and when he ſayd, yea, do this quoth he, ſ thou ſhalt be ſaued. But we wyll more partycularly leade you, through the plentyfull ſtore of treaſures: to the ende you maye haue alway ſome wholſome preceptes in readyneſſe. Fyrſt let vs behold the Dyalogue geuen by *Moyſes*. Thou ſhalt not commytte adulterie, thou ſhalt not vvorſhippe Idolles, thou ſhalt not ſteale, thou ſhalt not beare falſe vvitneſſe, honour thy father and thy mother, vvith many other ſuch preceptes as are contained in his holy lawe. And by the mouth of his Prophete *Eſaias* he ſayeth. VVashe your ſelues, and be cleane, and take away the foreſkyn of your hartes from before my eyes, learne to do good, ſeeke iudgement, delyuer him that ſuffereth vvrong, helpe the fatherleſſe to his ryght, let the vviddowes complaint come before you. And then goe to (ſayth

Math. 19

Exo. 20. et. 20. Deu. 5.

Eſa. 5.

the Lord) let vs talke togeather. Many other like precepts occurre euery where: as for example sake, of Prayer and good workes. The holy scripture much commendeth Prayer, and the fourme or maner of making our prayers, is expressed.

Act. 1. *Iac. 4.* VVhen thou seest the naked couer him, and hide not thy selfe from thy owne flesh. Then shall thy light breake forth as the morning, and thy health florish right shortly: righteousnes shall go before thee, and the glory of the Lord shall embrace thee. Then if thou callest, the Lord shall aunswer thee, if thou cryest he shall say, here I am. And of Fasting, he speaketh thus. Behold vvhen you fast, your lust remaineth still, for you do no lesse violence to your detters: loe, you fast to strife, and debate, and to smyte vvith your fyst vvithout mercie: now you shall not fast thus, that your voice may be heard aboue. Thinke you this fast pleaseth mee, that a man should chasten him selfe for a day? and to hang downe the head lyke a bulrishe, and to lye vpon the earth in an haircloath: should that be called fasting, or a day that pleaseth the Lord? Doth not this fasting rather please mee. That thou

Esaie, 58.

loose

loose the vvicked bandes, that thou ease the ouer heauy burdens, that thou let the oppressed go free, and breake al maner of yoake? To deale thy bread to the hungrye, and to bring the poore vvandring home vnto thy house? vvhen thou seest the naked that thou couer him, and hide not thy selfe from thine owne flesh. &c.

And of Sacrifices he speaketh thus also: VVhy offer ye many sacrifices vnto me, vvyll the Lord say? I am full of the burnt offeringes of vvethers, I haue no pleasure in the bloud of bullockes, lambes, and goates. VVhen ye come to appeare before mee, treading in my courtes, vvho hath required this at your handes? Offer me no mo oblatiõs, for it is but lost labor: Incence is an abominable thing vnto me, I may not avvay vvith your new moons. VVhen ye hold out your hands, I vvyll turne mine eyes from you: and though you make many praiers, yet vvyll I heare nothing at al: seeing your hands are ful of bloud. How shal I then sacrifice vnto the Lord? A contrite spirite is a sacrifice vnto God. What incense shal I offer vnto the Lord. He is an odour of sweete smell vnto the Lorde, that glorifyeth his creatour. *Esa.1.* *Psa.50.* *Eccle.35.*

Math. 18. And as concerning Patience, Christ him selfe sayeth. If thy brother offende thee, rebuke him, and if he be sorie forgeue him. If he offende thee seuen tymes in a daye, and returne seuen tymes saying: I am sorie, forgeue him. The Sauiour
Lu. 3. heareth. Bee content vvith your vvages. And the Publycanes: Require no more then your duetie.

The Iudge hath this commaundement. Thou shalt not accept one perfonne in iudgement. Bribes do blinde the
Deut. 16. eyes of those that see, and corrupte iuste vvordes, to delyuer him that hath done vvrong. Housekæpers & Maisters of familyes are taught. That possession gotten vvith iniquitie, fleeteth awaye. Of Charitie it is vvritten. That loue couereth
Pron. 13, 28 the multitude of sinnes. Of Magistrates it is vvritten. Geue vnto *Cæsar* those
Habac. 2. thinges vvhich belong to *Cæsar*: and to
1 Pet. 4. God those things that are Gods. Of othes
Math. 22. and remembring of iniuries. Haue I commaunded your fathers comming out
Leuit. 19. of the lande of *Ægipt*, that they shoulde
Eccle. 10. offer sacrifice and burntofferinges? but I
Esa 3. commaunded this rather: That euerie one
Luk. 14. thould forget iniuries and offences, and to

loue

loue no vntrue oath. Lyers & prowde men heare this threatning. VVoo vnto those, that call sweete bytter, and bytter sweete, and againe: VVoo be vnto them that are vvyse in their owne conceytes: And he that humbleth himself shalbe exalted, and he that exalteth him selfe shalbe brought lowe. Those that shewe pittie and mercy, are pronounced blessed, Because they shal obtaine mercie. Enuie and displeasure is accounpted a hurtfull thing, Because it destroyeth those that be wyse. And as for enemyes we are commaunded, To loue them, to blesse those that curse vs: And vnto him that smyteth thee vpon the one cheeke, offer vnto him the other. Our seruauntes are to be vsed gently, for they are men as we be, and there is no respect of persones before God. Vainglory is also beaten downe: VVoo be vnto you Pharisees, because you loue the highest seates in the Synagoges, and salutations in the market places. Of almes deedes it is wrytten. Come ye blessed children of my father, receyue the kingdome prepared for you from the begynning of the vvorlde: for I vvas hungrie aad you gaue mee meate, I vvas thirstie and yon gaue

Mat. 5.

Sirach. 3.

Mat. 5.

Math. 11.

Mat. 25.

mee

me drinke. Fayth & trouth in word & deed are highly commended. VVherfore laying asyde lyes, let euery one speake truth vnto his neighbour, for vve are members one of another: let not the Sūne set vpon our vvrath, neyther let vs geue place to the Deuyll. He that stole, let him steale no more, but rather let him labour vvith his handes, that he may be able to geue vnto the needy. Let all bytternes and vvrath, and fiercenes, and curſed ſpeaking, be remoued from amongſt you, vvith all that vvhich is euyll. Be gentle and mercyful one toward another, doing good one to another, as Christ hath done good vnto you. Be you vvyſe, and followvers of God as deare children, and vvalke in loue, as Christ hath loued you. You vvyues be ſubiect to your ovvne husbandes, as vnto the Lord. And you husbandes loue your vviues, as Christ loued his church. You ſonnes obey your Parents. Fathers prouooke not your children to vvrath, but bring them vp in the nurtour and admonicion of the Lord. You ſeruaunts obey your Maiſters after the flesh, vvith trembling and feare, in ſymplicity of your harts, as it vvere ſeruing

Eph. 4.

Eph. 5.

Eph. 6.

uing Christ from your hartes vvith good vvyll. And you Maſters do vvell vnto your ſeruaunts, remitting threates, knovving that both their Maiſter and yours is in heauen, and is no accepter of perſons. If vve lyue in the ſpirite, let vs vvalke in the ſpirite. Let vs not be deſirous of vainglory, enuying one another, and prouoking one another, Let vs beare one anothers hurthen. Let vs not deceaue our ſelues, for God is not deceyued. And againe. VVe beſeeche you brethren vvarne them that are vnruly, comfort the feble minded, lyft vp the vveake, be patient toward all men. See that none recompence euyll for euyl vnto any man, but euer follovve that vvhich is good, both among your ſelues, and vnto all men. Reioyce euer, pray continually. In all things geue thanks, for it is the vvyll of GOD in Chriſt Ieſus tovvard you. Quenche not the ſpiritte, deſpiſe not Propheſyings. Examine all thinges, hold faſt that vvhich is good, abſtaine from all appearaunce of euyll. Let your ſpeache be alvvayes in grace, powdred vvith ſalt, to knovve hovve you ought

Gal. 5.

Gal. 6.

1. Theſ. 5.

Colo. 4.

to

to answere euerie man. And againe: Godlynes is profitable to all thinges, hauing promises of the lyfe that is nowe, and of that which is to come. And of seruauntes it is written. And they which haue beleeuing Maisters, let them not despise them because they are brethren: but rather let them doo seruice, for asmuch as they are beleeuing and beloued, and partakers of the benefyte. And that generall exhortation is worthy remembraunce. Seeing that we haue diuerse giftes, according to the grace that is geuen vnto vs: eyther propheſie after the measure of faith, eyther office in administration, or he that teacheth, in teaching, or hee that exhorteth, in exhorting, he that geueth in singlenesse: he that ruleth in dilligence, he that is mercifull in cheerefulnesse. Loue without dissimulation, hating euyll, cleauing to good. Affectioned one to another with brotherly loue, in geuing honor, goe one before another. Not lyther in busines, feruent in spirite seruing the Lorde. Reioycing in hope, patient in trouble, instant in prayer, distributing to the necessitie of Saincts, geuen to hospitalitie. Blesse them which persecute you, blesse and curse not.

1. Tim. 4.

1. Tim. 6.

Rom. 12.

Reioyce

Reioyce with them that reioyce, & weepe vvith them that vweepe. Being of lyke affectioned one towardes another: be not high mynded, but making your selues equall to them of the lower sort, not vvise in your owne opinions. Recompence to no man euyll for euyll, prouiding aforehande thinges honest, not onely before God, but also in the sight of all men. If it be possible asmuch as lyeth in you, haue peace vvith all men. These fewe thyngs I haue chosen from amongst many, out of the holye scripture, which I thought good to offer vnto my schollers, that they might learne to plucke vp synne and iniquitie by the rootes. The body of the holy scripture conteyneth a plentyfull store of many other preceptes, mete for all kyndes and callinges of men: for the Cleargie, and for the layetie, for Princes, for Priestes, for gouernours, and for subiectes, of the which occasion, may peraduenture be geuen to speake more aptly in another place. Our heauenly father hath lefte his wyll vnto vs in his holye worde. And whereas the horse is broken with the bytte, and bridle, the Oxe with the yoake, the wylde beast is caught with

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the nette, the fishe with the hoke: he hath ordeyned his word, to alter and transforme reasonable men. Let vs most humblye beseeche him to graue vs his grace, that we may obey his word, and followe his preceptes and commaundementes: that we maye wade through the floodes of sinne, and come into the quyet hauen of eternall peace, there to be thankfull, and alwayes to extoll the heauenly Father, with his onely sonne, together with the holy ghost world without ende.

Amen.